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DISCOURSES
ON
PROPHECY:

READ IN THE CHAPEL OF
LINCOLN'S - INN,
AT THE
LECTURE
FOUNDED BY THE RIGHT REVEREND
WILLIAM WARBURTON,
LATE LORD BISHOP OF
GLOUCESTER.

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DISCOURSE VII.

P R O P H E C I E S OF THE D E A T H O F C H R I S T.

ISAIAH LIII.

1. *Who hath believed our report?
And to whom is the arm of the LORD
revealed?*
2. *For he shall grow up before him as a
tender plant,
And as a root out of a dry ground:
He hath no form nor comeliness:
And when we shall see him, there is no
beauty that we should desire him.*
3. *He is despised and rejected of men,
A man of sorrows & acquainted with grief;
And we hid as it were our faces from him:
He was despised, and we esteemed him not.*
4. *Surely he hath borne our griefs,
And carried our sorrows:
Yet we did esteem him stricken,
Smitten of God, and afflicted.*
5. *But*

A

5. *But he was wounded for our transgressions,
He was bruised for our iniquities :
The chastisement of our peace was upon him ;
And with his stripes we are healed.*
6. *All we like sheep have gone astray ;
We have turned every one to his own way :
And the LORD hath laid on him
The iniquity of us all.*
7. *He was oppressed, and he was afflicted,
Yet he opened not his mouth :
He is brought as a lamb to the slaughter,
And as a sheep before her shearers is dumb,
So he openeth not his mouth.*
8. *He was taken from prison and from
judgment :
And who shall declare his generation ?
For he was cut off out of the land of the
living :
For the transgression of my people was he
stricken.*
9. *And he made his grave with the wicked,
And with the rich in his death ;
Because he had done no violence,
Neither was there any deceit in his mouth.*
10. *Yet it pleased the LORD to bruise him,
He hath put him to grief.*

*When thou shalt make his soul an
offering for sin,
He shall see his seed, he shall prolong his days,
And the pleasure of the LORD shall prosper
in his hand.*

*11. He shall see of the travail of his soul, and
shall be satisfied:*

*By his knowledge shall my righteous ser-
vant justify many;*

For he shall bear their iniquities.

*12. Therefore will I divide him a portion with
the great,*

*And he shall divide the spoil with
the strong:*

*Because he hath poured out his Soul unto
death:*

*And he was numbered with the trans-
gressors;*

And he bare the sin of many,

And made intercession for the transgressors.

THE last great division of the Book of
Isaiah begins at the XLIXth Chapter,
and consists of Five Discourses, including
a methodical detail of the fortunes of the
Christian Church.

The subject of the First of these Divine Discoveries, is the Conversion of the Gentile Church. Chh.XLIX,L.1—3.

The Second, in Chh.L.4.—LI.16. respects the different conduct of the Jewish people in rejecting or receiving the Messiah, the abolition of the Jewish œconomy, and the victory of Christ over the enemies of his Church.

The Third Discourse, Chh.LI.17.—LX. includes a vast compass of great events: §. 1. The afflicted state of the Church before the coming of Christ, the happy change induced by his Advent, and the Kingdom of Christ founded on his Passion¹: §. 2. which is described in all its circumstances, causes, and effects²: §. 3. The vast enlargement of his Church by the accession of the Gentiles³. §. 4. An admonition to the Jewish Nation to accept the Gospel by Faith and Repentance, and a declaration of the design of imparting it to the Gentiles⁴. §. 5. Admonition to preserve the Purity of the Gospel,

¹ Chh. li. lii.

² liii.

³ liv.

⁴ lv.

whose

whose privileges are universal, without exclusion of any Nation or Person⁵.

§. 6. The Corruption of the Church by ANTI-CHRIST, and the origin and purity of the Reformation⁶. §. 7. The Corruptions of the Reformed Church in MORALS and PRINCIPLES, and the Calamities consequent on those corruptions⁷. §. 8. The interposition of the Son of God in behalf of his Church, labouring under intestine disorders and external hostilities⁸. §. 9. The glorious event of that interposition, in the future purity peace and universality of the Christian Church⁹.

In the Fourth Discourse, Chh. LXI. LXII. the Prophet illustrates the foregoing topics, through the several periods of the Church.

In the Fifth Discourse, Chh. LXIII—LXVI. he induces the Son of God in his celestial panoply, as the Deliverer of his Church from Edom or Antichrist¹⁰: The contrition of the Jews for their rejection

⁵ Chh. lvi.

⁶ lvi. 9,—lvii.

⁷ lviii. lix. 15.

⁸ lix. 15—21.

⁹ lx.

¹⁰ lxiii.

of the Messiah ¹⁰: a Vindication of the conduct of Divine Providence, and its merciful intentions towards that Nation ¹¹: and the whole Prophecy ends magnificently, in declaring the interior excellencies of that pure Christianity, which is alone acceptable to God; his disregard of mere externals; the amplitude, the glory, and eternal Sanctions of the Gospel ¹².

The Three last verses of the LIID Chapter briefly propose the same argument, which is amply displayed in the whole of the LIID. It declares both the dignity and extreme humiliation of the Saviour, the efficacy of his Sacrifice, and the prevalence of his Religion.

13. *Behold my servant shall deal prudently,
He shall be exalted and extolled, and be
very high.*

14. *As many were astonished at thee;
(His visage was so marred more than
any man,
And his form more than the sons of men:)*

¹⁰ Chh. lxiv.

¹¹ lxv.

¹² lxvi.

15. *So shall he sprinkle many nations :*

The kings shall shut their mouths at him :

*For that which had not been told them
they shall see,*

*And that which they had not heard shall
they consider.*

Our admiration is excited, by the dignity and excellencies of this Servant of God, by his extreme humiliation, by the efficacy of his Redemption, and by the complete establishment of his Religion. *Behold my Servant shall deal prudently.* The personal character, MY SERVANT, runs through the whole prediction, and is the true key to it. The Jewish paraphrast, nearly contemporary with Christ himself, rightly interprets it, *My Servant* THE MESSIAH. He shall deal *prudently*, and display the Divine Wisdom in the whole process of Redemption. He shall be *exalted*, by rising from death; *extolled*, in his coming to judgment; and *high* in the conversion and sovereignty of the world.

The Jews were *astonished* at the stumbling-block of his Cross; yet his blood shall

sprinkle and expiate the Nations: the Gentile *kings* shall revoke their persecuting edicts; they shall *learn* a doctrine before unknown, and with their people become the willing Subjects of a crucified Redeemer.

The Jews, disappointed in their expectations of a Temporal Saviour, have long since attempted to explain the *personal* characters of this prophecy in a *national* sense, as respecting the Jewish people at large, or the pious and faithful part of them, whether in their former captivity or their present dispersion. We shall occasionally shew the absurdity of this fiction as we proceed in our commentary on this noble instance of a literal prophecy, which admits of but one application or completion. For that any other *person* was the subject of it, as Cyrus, or Josiah, or Jeremiah, is hardly so probable, as to divide our attention: which will be decided, as to the true import of the CHARACTER and DOCTRINE of this Prophecy, by the authority of the New Testament.

Ch.

Ch. LIII begins with an exclamation of the Apostles and Evangelists, complaining of the infidelity of the Jewish people: of the inefficacy of Christ's personal ministry, and that of his Apostles, to convert that nation, especially the more eminent and powerful part of them :

Y. I. *Who hath believed our Report?*

*And to whom hath the Arm of the Lord
been revealed?*

By the Report of his Evangelists we may understand the Prophet to intend the *Doctrine* of Christ, and by the Arm of the Lord his *Miracles*: agreeable to the testimony of St. Paul, *But they have not all obeyed the gospel; for Esaias saith, Lord, who hath believed our report?* and of St. John, *But though he had done so many miracles before them, yet they believed not on him.* And this Evangelist assigns the Causes of their unbelief, in a passage too memorable to be omitted in this place. *That the saying of Esaias the prophet might be fulfilled which he spake: Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed?*
Therefore,

Therefore, they could not believe, because that Esaias said again, He hath blinded their eyes, and hardened their hearts; that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them. These things said Esaias when he saw HIS glory and spake of HIM ¹³. One principal cause of the incredulity of the Jews, was that *Inattention* to the prophetic characters and descriptions of CHRIST, which induced both a moral *stupor* and judicial *blindness*; which are the just gradations of Unbelief. To these the Evangelist adds another cause, the dissembling and suppressing their conviction and belief, through worldly and interested motives. *Nevertheless among the CHIEF RULERS also, many believed on him; but because of the Pharisees they did not CONFESS him, lest they should be put out of the synagogue: for they loved the praise of men, more than the praise of God.* Such are the general causes of infidelity, which in the higher ranks of Society springs from that inconsiderateness which is the effect of Luxury and Ambi-

¹³ Rom. x. 16. John xii. 37—43.

tion,

tion, and is supported by a modish Philosophy, emulous of distinction in polite and fashionable circles. All this illusion, for such it is, would vanish as a dream before the lustre of the Prophetic Evidence: and the Prophecy now before us is so luminous, as to have dispelled this intellectual blindness in very many instances.

§. 2. A principal cause of the incredulity of the Jews was the humble and suffering state of the Messiah.

*For he shall grow up before him as a
tender plant,*

And as a root out of a dry ground:

most elegantly expressive of the humble birth of our Lord, descended indeed from the ancient root and royal stock of David, but obscured by usurpation, and excluded from worldly dignity. The Sacred Virgin had no other dowry than her sanctity of manners, her Faith and acquiescence: and she expressed the depression of her fortune not of her mind, (for she was too humble to speak of her humility) when she said,
*He hath regarded the LOW ESTATE of his
hand-*

hand-maiden. Yet, notwithstanding this depression in his external circumstances and appearance in the world, *He grew up before God*, under the immediate protection and favour of Divine Providence.

*He hath no form nor comeliness,
And when we shall see him, there is no
beauty that we should desire him:*

The transition from the birth and youth of Christ, to his manly age and public character, refutes the vain expectation which the Jews had formed, that the Messiah would appear in the style of a King and a Conqueror: that his first enterprizes would be to vindicate their nation from the Herodian tyranny, and to assert their liberty from the Roman yoke; that thus he would restore the kingdom to Israel; and that his victories would terminate in an universal Empire. Heroes, such as the ancient world admired, appeared with elevation and majesty: a Roman triumph was the most fastuous exhibition of human glory. Christ was infinitely above all this parade of magnificence, pride, and conquest. He appeared familiarly among his people,
with-

without any external lustre, a plain poor man, exercised in a laborious mechanic art, and as humble in his manners as in his condition. He came in all the simplicity of a teacher of righteousness, with a mild and modest aspect, full of compassion, kindness, and philanthropy. The words before us, *he hath no form nor comeliness,—no beauty that we should desire him*, do not intimate any ungracefulness in the exterior or person of Christ, which was gracious and engaging, and I doubt not, as perfect as that of the First Adam in Paradise: and as a public Speaker he was adorned with the most powerful and persuasive Eloquence. But the Prophecy refers to his being destitute of external pomp and attendance, without any great or powerful men to make a party for him, without any arrogant pretensions of his own, and under obvious disadvantages from the place of his education and from his employment. We have proofs of this prejudice against him, in the Gospels: *Whence hath this man this WISDOM, and these MIGHTY WORKS; their malignity gave the*
most

most certain testimony of both, while they detracted from the merit of the Great Teacher; *Is not this the Carpenter's son? Is not this the Carpenter, the son of Mary, the brother of James and Joses, and of Juda and Simon? And are not his sisters here with us: And they were offended at him*¹⁴. And so would many of us be, if he appeared among us in the same lowly state, with the same connections: we should not consider him as a man of consequence and figure enough, to engage our attention. But this was but part of the reasons, why this Great Prophet was *without honour in his own country*.

The stumbling-block of the Jews was the Cross of Christ.

✱ 3. *He is despised and rejected of men,
A man of sorrows, and acquainted with
grief.*

A man of sorrows! — how memorably verified in many incidents of his life! above all, in the painful sufferings that closed it!

We hid as it were our faces from him:

He was despised, and we esteemed him not.

¹⁴ Matth. xiii. 54, 55. Mark vi. 4.

Even

Even his bosom friends, his beloved disciples, all forsook him and fled; while the furious multitude uttered their impious indignities. This awful event is so described in all its circumstances in this and other prophecies, as to give the clearest Demonstration of the *determinate counsel and foreknowledge of God*, and of the great end and purpose, for which he was *delivered and taken, and by wicked hands was CRUCIFIED and slain*¹⁵. The illustration of these topics will tend to shew the exact completion of this memorable prophecy; and to establish our Faith in the Cross of Christ, and our Love to him *who Loved us and gave Himself for us*.

✱. 4. *Surely he hath borne our griefs,
And carried our sorrows.*

The true reason of his sufferings is given in the first part of this verse; in opposition to the false and mistaken opinion of the pious Jews before their conversion,

*Yet we did esteem him stricken,
Smitten of God and afflicted.*

¹⁵ Acts ii. 23.

HE hath borne—HE, the illustrious *person* here spoken of: not the nation or people at large, who in *prosopopœia* is generally described as a female character, The daughter of Sion, the solitary City, in all that plaintive elegance which pervades the finest of Elegies, Jeremiah's Lamentations. The true rationale of Christ's sufferings is here expressed: *Surely*, is expressive of the *certainty* of so important a proposition: *He hath borne our griefs*. The Servant of God, holy and harmless, pure from fraud or crime, in all that ignominy, and sorrow, and pain, in all his bitter passion, patiently sustained a *vicarious* punishment, for the Sins of all Mankind: willingly substituting Himself instead of Sinners, to bear *their* iniquities, and sustain the punishment due to each and all of them. When God determined to save reformed sinners, it was not agreeable to the eternal laws of his moral government, to save them without a satisfaction to his Justice. Such a Satisfaction was indispensably necessary. Otherwise, the menaces of God against Sin would be of no avail, if he should wave his own
pro-

prohibition; and it would render our Disobedience an indifferent thing, and even a subject of Approbation and reward, if he should Save us in our own demerits. To avoid so impious and absurd a consequence, we must discern, that there is no other way to make our pardon reconcilable with the Divine Rectitude, than by an infinite Satisfaction. He therefore gave his Son, as a Mediator and a Sponsor, to assume the human nature; and in that nature to sustain the dire effects of our apostacy; anguish and agony of mind and body; pain and infamy and death; that by a just and rigid satisfaction, giving his own inestimable life for the forfeited lives of all the world, he might obtain eternal Redemption for all who Believe and Obey him. This is the Doctrine, which results from this Prophecy, and from many other passages of Scripture. *We pray you in Christ's stead, Be ye reconciled to God: for he hath made him to be sin, or, a sin-offering, for us, who knew no sin, that we might be made the righteousness of God in him* ²¹.

²¹ 2 Cor. v. 20, 21.

He *bore* ²² our griefs, he *carried* ²³ our sorrows. He not only took them away, but took them on himself, a burden infinitely heavier than his cross.

St. Matthew applies this passage to Christ's healing the sick ²⁴. *He cast out the spirits with his word, and healed all that were sick: that it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare our sicknesses.* Which is only an elegant accommodation of the prophetic words, to the events then present; intimating that the fatigue, which Christ sustained in healing the sick and casting out evil spirits, was a fit emblem of his pain and passion in healing our spiritual diseases.

Yet we did esteem him stricken, smitten of God, and afflicted. The Jews in their unbelief, who beheld him, condemned by Pilate as a rebel to Cesar, by the High-Priest and Council as a deceiver and impostor, considered him as a state-criminal,

²² נשא

²³ סבל

²⁴ viii. 16, 17.

like

like a leper ²⁵ secluded from society, and cut off by a judicial sentence. As the Psalmist foretold, *They persecute him, whom Thou hast smitten* ²⁶. But the Prophet clears their unjust aspersions, by assigning a circumstantial specification of the True Cause of Christ's sufferings :

✧.5. *But he was wounded for OUR transgressions,*

He was bruised for OUR iniquities :

The chastisement of our peace was upon Him;

And with His stripes we are healed.

Christ is represented to us as on his Cross. He was wounded, or PIERCED ²⁷ with the nails and spear, as it was foretold by the Psalmist ²⁸: *They PIERCED* ²⁹ *my hands and my feet.* The twenty-second Psalm is an hyperbolic exaggeration of grief, if applied to any other subject: but agrees in all its emphasis to the passion of Christ, who decided its prophetic sense, by repeating, probably, the whole Psalm on the Cross, as the consolation of his sufferings, in their end and purpose expressed by

²⁵ נגוע

²⁶ lxix. 26.

²⁷ מחלל

²⁸ xxii. 16.

²⁹ כאר Bochart. hieroz. I. iii. 6.

the transition to the glories of his kingdom. It is a description of a Roman punishment, inflicted by Roman soldiers, who did not understand even the language of the prophecy. All the usages, at our Saviour's trial and passion were so completely Roman, that they must have been inconceivable in the age of David, otherwise than by the SPIRIT of prophecy. The same Spirit dictated those plaintive and triumphant strains of the LXIXth Psalm, which are so descriptive of a suffering yet glorious Redeemer.

*I will pour upon the house of David and upon the inhabitants of Jerusalem, the spirit of grace and of supplications : and they shall look upon Me whom they have pierced*³⁰. which was literally fulfilled at the crucifixion³¹. and spiritually, when their Country was desolated by the Romans, and whenever the Jewish people shall feel and lament the guilt of their ancestors³².

In that day there shall be a fountain opened to the house of David and to the inhabitants of

³⁰ Zech. xii. 10.

³¹ John xix. 37.

³² Rev. i. 7.

Jerusalem, for sin and for uncleanness. By an allusion to the ablutions of the Law, is prefigured the expiation by the blood of Christ. The Christian æra is elegantly characterized by the abolition of idolatry, and of false prophecy : and one shall say unto him, What are these wounds in thine hands? then he shall answer, Those with which I was wounded in the house of my friends. Awake, O sword, against my shepherd, and against the man that is my fellow, MY EQUAL, saith the LORD of hosts: smite the shepherd, and the sheep shall be scattered : and I will turn mine hand upon the little ones : I will protect the little flock of his true disciples ³³.

This prophet with admirable precision has specified the very sum for which the Traitor betrayed him. *And I said, if ye think good give me my price, and if not, forbear. So they weighed for my price thirty pieces of silver. And the LORD said unto me, Cast it unto the potter : a goodly price, that I was prized at of them. And I took the thirty pieces of silver, and cast them to the potter in*

³³ Zech. xiii. 7. כֶּסֶף percutiam, τοῦ ποσειδῶνα, הַרְוֵעָה
Kennic. diff. gen. §. 44. ex vers. Arab.

the house of the Lord. To discern the cogency of this prediction, it would appear to have a close connection with the subject of the xith, xiith, and xiiith Chapters of Zechariah, which predict the Jewish War and the destruction of the Temple: ³⁹ *Open thy doors, O Lebanon, that the fire may devour thy cedars* ³⁵.

He was BRUISED for our iniquities. As the former clause refers to his *bodily* pains, this respects the anguish and agony of his *mind*; so pathetically related in the gospels. *My soul is exceeding sorrowful, even unto death*³⁶. *O my Father, IF IT BE POSSIBLE, let this Cup pass from me.—If this cup may not pass away from me, except I drink it, thy will be done* ³⁷. Christ in his agony prays to the Father, that he would exempt him from the disgrace, the pains and malediction of the Cross, if it were possible to save sinners, without thus dying for them. But the eternal Father, ever well pleased

³⁴ Matth. xxvi. 15. xxvii. 5.

Justin, dialog. §. 53. §. 115. Euseb. D. E. vi. 16. x. p. 478.

³⁵ Zec. xi. 1. ³⁶ Matth. xxvi. 38, 39. 42. ³⁷ Luke xxii. 42—44.

in his Beloved Son, and who ever heard his prayers ⁴², did not grant his ardent request, when thus agonizing under the sense of the greatest and most tremendous sacrifice, that Love divine could offer, when it Offered itself to save Sinners, who could not be saved without it. His prayer could not be granted: God did not grant him the exemption he prayed for: because *it was not possible* to save sinners, otherwise than by the Satisfaction of his death.

His agony is also inconsistent with his suffering, merely as a Martyr to divine Truth. His own Martyrs of every age, and even of the weaker sex, encountered death in all its terrors with surprising constancy and magnanimity: and the Captain of our salvation would have sustained his own death, without perturbation or agony of mind, had not that agony, from a deep sense of human guilt, been essential to its Expiation.

The chastisement of our peace was upon him.
his punishment was not only vicarious, but

⁴² John xi. 42.

conspicuous and exemplary, that all might see their own deserts in his sufferings; that the impenitent and the faithless may see the wrath which abideth on them; and that reformed believers may be ever grateful for the sentence they have escaped, by his being set forth a propitiation for them.

By his STRIPES we are healed. This sets before us that most painful and ignominious circumstance of the passion, the scourging of Jesus. *The plowers plowed upon my back, and made long furrows* ⁴³. And in another prophecy, The Divine Teacher expresses his patient and magnanimous suffering those disgraces, which *human* heroism never could support.

*l. 6. I gave my back to the smiters,
And my cheeks to them that plucked off
the hair;
I hid not my face from shame and spitting.*

When our blessed Saviour predicts his own passion, he considers his scourging as

⁴³ Psa. cxxix. 3.

the first ingredient in that bitter cup⁴⁴. May we derive from his stripes that healing which his Apostle suggests! *Christ suffered for us, leaving us an example—who his ownself bare our sins in his own body on the tree, that we being dead to sins should live unto righteousness; by whose stripes ye were healed*⁴⁵.

The constancy of Christ in bearing his Cross, *despising the shame*, transcends the magnanimity of those heroes who devoted their lives in battle, or otherwise. There was a brilliance and glory in the one which made death itself honourable: but in the death of the Cross there was no alleviation, but every thing to aggravate the suffering. Thus, besides that general Rectitude which is essential to all the divine proceedings, the death of Christ was divested of that great and constant exception to human heroism, false-glory.

The chastisement⁴⁶ of our peace was open and exemplary. He was SETT FORTH

⁴⁴ Luke xviii. 31—33. ⁴⁵ 1 Pet. ii. 21—25.

⁴⁶ מוסר *pœna publica ad deterrendos spectantes a peccando exemplo pœnarum, ut Ezech. v. 15. Guffet. Lex. p. 332.*

*as a propitiation: and himself illustrated this intent of his sufferings by the type of the brazen serpent. As Moses lifted up the serpent in the wilderness, even so must the Son of man be LIFTED UP*⁴⁷. He expresses the necessity of his crucifixion, as an exemplary punishment; *that whosoever believeth in him should not perish, but have eternal life. We therefore should have perished, if he had not been thus lifted up. And the admirable effects of his passion are expressed by the like allusion. And I, if I be lifted up from the earth, will draw all men unto me. This he said, signifying what death he should die*⁴⁸.

✧. 6. *All we like sheep have gone astray:
We have turned every one to his own way:
And the Lord hath laid on him the
iniquity of us all.*

In this sense he is the Saviour. For otherwise, none of us, without him could be saved. 'We are all sinners, and gone out of the way of God's laws; *every one to his own way*, or natural propensity; and as such, are unable by any deed or suffering of

⁴⁷ John iii. 14, 15.

⁴⁸ xii. 32, 33.

ours to claim or deserve God's pardon. And therefore God laid on him the punishment of the sins of the whole world, who having never offended was the fittest to propitiate his just displeasure ⁴⁹.

✡. 7. *He was oppressed, and he was afflicted,
Yet he opened not his mouth :
He is brought as a lamb to the slaughter,
And as a sheep before her shearers is dumb,
So he openeth not his mouth.*

He was oppressed: literally, the debt was *exacted* ⁵⁰ of him. He was afflicted, he *answered* ⁵¹ for our debt. In the prophetic Psalm: *I restored that which I took not away: I paid them the things that I never took* ⁵². God insisted on a penalty, for maintaining the honour of his Laws and Government, which would otherwise be impaired by our universal defection. Christ paid the satisfaction for insolvent sinners. The manner of the satisfaction, was by offering himself a voluntary and submissive sacrifice for sin.

⁴⁹ Bishop Chandler's Def. p. 151. ⁵⁰ נָגַשׁ ⁵¹ נִעְנָה
It was exacted, and he was made answerable. Bp. Lowth.

⁵² lxix. 3.

We are debtors to God. We owe him our whole duty. We have detained from him that which is his right, and we should infinitely yet truly aggravate the charge, if we considered, that besides defrauding him of our duty, as *our first fathers bath sinned*, we too *have wearied him with our iniquities*⁵². God's right to our debt of Obedience cannot be repaired but by Restitution. Sinners have neither the will nor the power to make reparation. The sinner, even supposing him to be truly penitent, cannot satisfy for his past enormities. His *whole* duty is due: the greatest *part* is withheld: nor can the Repentance and Virtues of the best ever equal their delinquency, much less make amends for it.

Restitution, full and equivalent, from whomsoever, is payment and acquittance. If a Responsible Benefactor substitutes himself in the debtor's place, Substitution satisfies, especially if expressly stipulated. Christ, at once divine and human, has all

⁵² Isai. xliii. 24—27.

the requisite qualities of a surety, to satisfy so immense a debt. Assuming humanity, he took on himself that nature in which we have offended. In this capacity, he is our proper pledge and surety: he is of our flesh and blood: of our kin and family: and, as such, has the right, the will, and the power to redeem us ⁵⁴.

The silence of Jesus, except in that good confession, *I am the Son of God*, is noted by all the Evangelists; from whom we may collect, that his silence respected the accusations laid against him, which were evidently false. On other topics, our Lord replied, briefly and prudently. Isaiah repeats the clause, *he opened not his mouth*, perhaps to intimate his silence before *both* the tribunals, of Pilate, and of the High-priest.

As a Lamb, the purest of the legal victims, innocent and unresisting, he was led a meek and resigned sacrifice. He was led to the *slaughter* ⁵⁵, to the effusion of his

⁵⁴ See Hebr. ii. throughout.

⁵⁵ כשה לטבח
blood,

blood, and a violent death. The process of which is set before us in the two next verses.

✧ 8. *He was taken* ⁵⁶ *from prison and from judgment :*

His life was taken away, by form of Law and a session of Judges. In his trial and sentence, all the forms of the Roman Law were observed: but it was form only; for his sentence was pronounced, against the conscience and conviction of his Judge.

The expression, *he was taken*, is used of Enoch and of Elijah being taken up to heaven ⁵⁷. and might here be translated, *he was taken up*, as St. Luke's phrase is ⁵⁸, into glory ⁵⁹. *In his humiliation his judgment was taken away*; his capital sentence was reversed and effaced: his innocence was vindicated by his resurrection and ascension.

⁵⁶ לקח ⁵⁷ Gen. v. 24. 2 Kings ii. 1—3. Psal. xlix. 15.

⁵⁸ Acts i. 2. ⁵⁹ 1 Tim. iii. 16. Acts viii. 33.

And

And who shall declare his generation?

Who that beheld this *man of sorrows* would have imagined, that he was lineally descended from the royal house of David? much less, that he was, in a diviner sense, the only Son of God ⁶⁰; and who declared of himself, *I am the first and the last, I am he that liveth and was dead, and, behold, I am alive for evermore* ⁶¹. *For he was cut off* ⁶² *out of the land of the living: by a judicial sentence, as was predicted to Daniel; Messiah shall be cut off.*

For the transgression of my people was he stricken ⁶³.

The capital doctrine of Christ's vicarious sufferings is emphatically repeated, in new and varied expression; which at once asserts the innocence of Christ, and the satisfaction of his death.

ψ. 9. *He made his grave with the wicked,
And with the rich in his death:*

⁶⁰ Justin. dialog. §. 76. ουδεις γαρ, ανθρωπος ων εξ αν-
θρωπων, ανεκδινητητον εχει το γενοσ.

⁶¹ Rev. i. 18.

⁶² נגזר

⁶³ נגע למו

or,

or, by an easy trajection,

‘ He gave him *to be* with the wicked in his death,

‘ And with the rich in his burial *.

God for the wisest reasons gave his Beloved Son, to die with the wicked, to be crucified between two malefactors: yet vindicated his spotless innocence by an honourable burial in the sepulchre of Joseph of Arimathea, *a rich man, who also himself was Jesus’ disciple*⁶⁴; who laid the sacred body in his own new tomb: a circumstance, which providentially ascertained the proofs of his resurrection; and was a becoming and respectful tribute to his Merits:

because he had done no VIOLENCE,
no act of sedition against the State,
neither was there any DECEIT in his mouth,
any error or falsehood in his Doctrine.

His perfect innocence was essential to his Sacrifice. *For such an high-priest became us; holy, harmless, undefiled, separate from sinners, and higher than the heavens: who needeth not daily,*

⁶⁴ Matth. xxvii. 57.

* ויתן את רשעים במותו

CLERICUS.

ואת עשיר בקברו.

daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's : for this he did once, when he offered up himself ⁶⁵.

✧. 10. *Yet it pleased the Lord to bruise* ⁶⁶ *him ;*
He hath put him to grief ⁶⁷.

In the fifth verse,

he was bruised ⁶⁸ *for our iniquities,*
he was wounded ⁶⁹ *for our transgressions.*

Both express the same idea in the same words, which distinctly mark the pains of his *body*, and the anguish of his *mind*. The scope of the sequel of this prophecy is, to represent Christ's passion, as originating from the *good pleasure* of God, and terminating in His *glory* : who rewarded those temporary though inexpressible sufferings, with a glorious Resurrection, an eternal Life, and a kingly Jurisdiction over a redeemed world, both in earth and in heaven. For these purposes, too great for our most enlarged ideas, it PLEASED the

⁶⁵ Hebr. vii. 26, 27.

⁶⁶ רכאו

⁶⁷ החלי

⁶⁸ מדכא

⁶⁹ מחלל

Lord to bruise him, to put him *to grief*. The word ⁷⁰ is used sacrificially. *Then shalt thou be PLEASED with the sacrifices of righteousness, with burnt-offering, and holocaust; then shall they offer bullocks upon thine altar* ⁷¹. The sacrifice atones God to the sinner; his displeasure is removed; his favour is conciliated; and in this view, the Apostle, who perfectly knew the significance of the Jewish ritual, teaches us to *walk in Love, as Christ also loved us, and gave himself for us an offering and a sacrifice to God, for a sweet-smelling savour* ⁷², most acceptable to the Father of the universe. The sacrifice of Christ's death was the true and only mean, by which, consistently with his own perfections, He could forgive our sins, unite us to himself, and admit us, unworthy as we are, to participate of his nature and happiness. This indispensable condition of our acceptance with God is expressed as follows:

If ⁷³ *his soul shall make an offering* ⁷⁴ *for sin.*

⁷⁰ חַפֵּץ

⁷¹ Psalm li. 19. comp. Psalm xl. 7.

⁷² Ephes. v. 2.

⁷³ וְ

⁷⁴ זָבַח

The

The corrected translation, intimates that Christ's offering himself for sin was perfectly voluntary: as in the often-cited XLth Psalm, *ψ. 7, 8. Then said I, lo I come: —I delight to do thy will, O my God: yea, thy law is within my heart:* than which, no words can more aptly express the alacrity and willingness of Christ to save the world by his cross.

We now have the happiness, under the guidance of Inspiration, to make a transition from *the sufferings of Christ, to the glory that should follow*; both testified so long beforehand, *that our Faith may be found unto praise, and honour, and glory, at the appearing of Jesus Christ*⁷⁵.

The reward of his divine philanthropy, in offering himself a sacrifice for our sins, is specified in three particulars: 1. *he shall see his seed*; an offspring of true believers, willing in the day of his power. Among his votaries shall be the Great and the Strong, kings and princes, with their subject

⁷⁵ 1 Pet. i. 7—12.

nations, as is expressed with so much animation in the LIVth Chapter. 2. *He shall prolong his days*; his life shall be restored, and continued through the eternity of a celestial empire. 3. *And the pleasure of the LORD shall prosper in his hand*; the kingdom of God shall be administered by his exalted Son, by a perfect union of the divine counsels; till, by various degrees of progressive excellence, the Christian Church shall be advanced on earth to its utmost perfection, unity and universality; and be then transferred to heaven.

Y. II. *He shall see of the travail of his soul, and shall be satisfied.*

The prodigious exertions of the fortitude and philanthropy of Christ shall not be fruitless either to the divine Victim or to His redeemed. What recompence awaited Him, we may learn from another Prophecy ⁷⁶:

Therefore my heart is glad, and my glory rejoiceth:

My flesh also shall rest in hope.

⁷⁶ Psalm xvi. 9, 10, 11.

*For thou wilt not leave my soul in hell,
 or in the state of death,
 Neither wilt thou suffer thine Holy One
 to see corruption.
 Thou wilt shew me the path of life :
 In thy presence is fulness of joy,
 And at thy right hand are pleasures for
 evermore.*

Because ⁷⁷ of the travail and agony of his soul, He shall see the Face of God in perfect endless felicity and glory, as it is expressed ⁷⁸,

*I will behold thy face in righteousness :
 I shall be satisfied, when I awake with thy
 likeness.*

This is the first and personal fruit of Christ's passion ; His Resurrection, and the reception of his human nature into the glories of heaven : to animate the faith, the patience, and the hopes, of all his true disciples, that, if we suffer with him, we may be also glorified together with him ⁷⁹.

*By his knowledge shall my righteous servant
 justify many :*

⁷⁷ מַעֲמֹל

⁷⁸ Psalm xvii. 13.

⁷⁹ Rom. viii. 17.

My Righteous Servant shall justify many, by *their* knowledge of Him. He is styled Righteous, because nothing short of perfect Rectitude can satisfy for the sins of many, that is, of all mankind. His personal Rectitude united to his Sacrifice obtains for reformed Sinners the high privilege of being accepted as if they were Righteous. He shall justify Many—*If any man sin, we have an Advocate with the Father, JESUS CHRIST THE RIGHTEOUS, And He is the propitiation for our sins, and not for ours only, but also for the sins of the whole world*⁸⁰. The immense benefit is universal: but, with respect to individuals, wherever Christ is publicly known or preached, it is to be obtained only by the personal Knowledge of Him. For *God is just, and the justifier of him that believeth in Jesus*⁸¹. In the style of Scripture, Knowledge includes Affection. To know God is to love God. To know Christ, is to be convinced that His merit, His passion, His obedience, is the sole cause of our pardon and salvation: to know Christ, is to ac-

⁸⁰ 1 John ii, 1, 2.

⁸¹ Rom. iii. 26.

knowledge

knowledge this divine mercy and grace, with heart-felt gratitude; to accept it with an humble mind, disclaiming self-dependence; and to devote ourselves to Christ, as our Saviour and our Sovereign, with intense love and unreserved subjection. Such knowledge, founded in reason and completed in faith, is a practical conformity to Christ, because of our immense obligations to him: *that we may KNOW him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death*⁸².

*For he shall bear*⁸³ *their iniquities:*

The prophecy reverts to the primary Cause of all the benefits obtained for man, Christ's satisfaction. But the expression is here so decided, as to leave no room for any doubt, that Christ not only took away or cancelled our sins, but that he bore our iniquities by substituting himself in the place of sinners. The punishment of our sins was laid on him, as a heavy *burden*; our expiation and sanctification could not be

⁸² Phil. iii. 10.

⁸³ יסבל

effected, without the direſt ſufferings on the part of Chriſt: *who his own ſelf bare our ſins in his own body on the tree, that we being dead to ſins ſhould live unto righteouſneſs*⁸⁴.

That we may leave no part of this admirable prophecy without ſome illuſtration, let us conſider the true import of the concluding verſe.

ſ. 12. *Therefore will I divide him a portion
with the great,
And he ſhall divide the ſpoil with the
ſtrong:*

In the firſt verſicle the *Great* ſhould be tranſlated the MANY⁸⁵; as he had juſtified Many, ſo Many Nations ſhould become his willing ſubjects in the day of his power. I will divide to him innumerable captives, the portion of his victory. The next clauſe alſo requires an emendation: *he ſhall divide the STRONG*⁸⁶ *for a ſpoil*. As the Many refer to the univerſal kingdom of Chriſt on earth; ſo the Strong have a particular aſpect on

⁸⁴ 1 Pet. ii. 24.

⁸⁵ רבים

⁸⁶ עֲצוּמִים

the

the Roman empire, subsisting in its full force when Christ suffered. From this idolatrous empire he rescued immense multitudes, inflaved to Vice and Superstition, whom he *delivered from the bondage of corruption into the glorious liberty of the children of God*⁸⁶.

The conclusion reverts to a new specification of the meritorious cause of such infinite benefits to mankind :

Because he hath poured out his soul unto death.

The expression of pouring out the soul or life is transferred from the shedding the blood of the victims offered in sacrifice, till they expired. Applied to Christ, it denotes the readiness and completeness of his Sacrifice. He willingly suffered his blood to be shed, and his life exhausted, in the cause of sinful humanity. To save his brethren, he devoted himself to a voluntary death: and, as a victim, the effusion of his BLOOD by his agony, by his stripes, by his crown of thorns, and by the Soldier's spear, was essential to the design of Providence. For our sakes he

⁸⁶ Rom. viii. 21.

was prodigal of his own life; he poured out his soul unto death by a spontaneous sacrifice: as he himself expressed it; *Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself*⁸⁶.

*And he was numbered with the transgressors: with the worst of sinners; He was with the wicked in his death: an indignity, which peculiarly affected his greatness of mind, when he was apprehended: In that same hour, said Jesus to the multitudes, are ye come out as against a thief with swords and staves, for to take me? I sat daily with you teaching in the temple, and ye laid no hold on me. But, as the Evangelist observes, all this was done, that the scriptures of the prophets might be fulfilled*⁸⁷. His enemies denied the Holy One and the Just, and desired a murderer to be granted unto them, and killed the Prince of Life⁸⁸. He was crucified between Two malefactors, the fit represen-

⁸⁶ John x. 17, 18.

⁸⁷ Matth. xxvi. 55, 56.

⁸⁸ Acts iii. 14, 15.

tatives

tatives of all mankind; for all may be classed with one or other of them. The obdurate and impenitent reviles the suffering Saviour, and both, for a time, aggravate the pains and disgrace and sorrows of his Cross. But when the human heart is touched as it ought to be with this sad spectacle; self-condemned, it breaks forth into that reasonable expostulation: *Dost not thou fear God, seeing thou art in the same condemnation? And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss* ⁸⁹.

And he bare the sin of many:

In the legal sacrifices, the offerer placed both his hands on the head of the victim, and confessed his sin: by this rite, transferring his guilt to his sacrifice. Christ is here characterized as *the Lamb of God, which taketh away, or, beareth, the sin of the world* ⁹⁰. The paschal Lamb was a propitiatory sacrifice, by whose blood the Israelites were expiated: and, on account of the typical resemblance, they feasted on that

⁸⁹ Luke xxiii. 32—43.

⁹⁰ John i. 29. 36.

sacri-

sacrifice. We Christians are *redeemed with the precious blood of Christ, as of a lamb without blemish and without spot*⁹⁰; and in memory of our Redemption, we feast on Christ's sacrifice in the Eucharist, and shew forth his death till he come.

And he made intercession for the transgressors: not only in that particular but transcendent instance of his divine heroism, in praying for his crucifiers; *Father, forgive them, for they know not what they do*⁹¹; a prayer of that efficacy, as to have been followed by the conversion of all the penitent and virtuous Jews, who thus were rescued from the ruin of their devoted Country. His intercession is of that infinite efficacy, that All our sins done in a state of ignorance and unbelief, and even all our sins of which we truly and timely Repent, and from which we are actually Reformed, are pardoned on the sole account of Christ's sacrifice and intercession, *For all have sinned, and come short of the glory of God; being justified freely by his*

⁹⁰ 1 Pet. i. 19.

⁹¹ Luke xxiii. 34.

grace,

*grace, through the redemption that is in Christ Jesus; whom God hath set forth to be a propitiation through faith in his blood*⁹².

II.

The Argument for the Divine Original and Authority of the Gospel of Christ, from the minute and exact completion of this Prophecy in his person, is of that force, as to combine all the properties of a complete Moral Demonstration. An inspired Mind alone could have formed the idea, of a Divine Person, whom we have seen expressly styled THE MIGHTY GOD, and who Himself, gracious and unassuming as he was, thought it no robbery or usurpation *to be equal with God*, who yet *made himself of no reputation,—and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the Cross*⁹³.

Nothing but Inspiration could have combined so discordant ideas, as concur in the divine and human character of Christ.

⁹² Rom. iii.⁹³ Phil. ii. 1—11.

Isaiah,

Isaiah, whose natural genius led him to delight in the sublime and the magnificent, combines them with mournful and pathetic images, whenever he is speaking of the great subject of his prophecies : especially in this prediction of the various incidents of the passion of Christ, which so attender our hearts, that we scarce can read them, without the tribute of our tears. It is observable, that none of the Prophets dwell so much, on the sufferings of Christ, as David and Isaiah, the one a victorious King, the other a favoured Courtier : circumstances, which preclude any application of these descriptions of agony and death, and a vicarious voluntary sacrifice, to themselves or any other, than to the victim of the universe, who always thus applied them. *Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the son of man shall be accomplished*⁹⁴.

When God determined to Reform and Save sinners, it was not agreeable to the

⁹⁴ Luke xviii. 31—34.

eternal

eternal Laws of his moral government, to save them without a Satisfaction to his Justice. Not that we are to imagine the Deity inexorable, or that His Clemency ever rejects a true Penitent : but for Reasons of Divine Government, by which the Guilty cannot be admitted to His Presence without an Expiation. All analogies must fail us on such a subject ; but Criminals cannot be pardoned generally and gratuitously under any government divine or human. Otherwise the Moral World would be thrown into Confusion. It is also an evident Law of the Divine Government, and Revelation as well as Reason confirms it, that Obedience to the Deity must be voluntary. Justice can coerce and punish for the past, and Mercy can forgive : but no man is compelled to Vice or Virtue. So that the great expedient of One General Expiation seems alone worthy of the Divine wisdom, as being the most persuasive application to the ingenuousness of human nature, fittest to affect our Gratitude and Love, and consequent Obedience.

With

With respect to the kind and mode of Expiation which God was pleased to appoint and accept, it was the SACRIFICE OF CHRIST A AS PIACULAR VICTIM.

God having threatened death to Adam, all men, as they have followed him in his revolt, became obnoxious to just punishment. Nothing but a gracious pardon on the part of God could retrieve mankind from destruction. But a pardon, without a satisfaction, would have been inconsistent with the interests of Virtue, or, which is equivalent, with the honour of the divine attributes. Vice and Virtue would become indifferent, if the divine favour could be extended to both alike. But it is impossible, that God should make sin indifferent, much less an object of approbation or reward. To avoid so impious a consequence, there is no other way to make our forgiveness and salvation consistent with all the divine attributes, than by a perfect Satisfaction for the sins of the whole world.

God, of his own goodness, offered a free and general pardon, in consideration

of the sacrifice of His Son: who, in our own nature, with the most generous philanthropy, and voluntary submission to the divine will, for the joy that was set before him of being the Saviour of the world, with perfect meekness, charity, and resignation, made his soul an offering for sin, by sustaining all the cruel indignities of the worst capital punishment, which wicked Rulers and a violent Multitude could inflict.

The meritorious obedience and all-accomplished character of Christ, on his own account entitled him to an exemption from every adversity. So that we must look for some other cause of his inexpressible sufferings; which can be no other, than that which is so often resumed and repeated in this prophecy. “ He shall sprinkle many
“ nations: he is despised and rejected of
“ men: surely, he hath borne our griefs:
“ he was wounded for our transgressions:
“ the Lord hath laid on him the iniquity
“ of us all: for the transgression of my
“ people was he stricken: God made his
“ soul an offering for sin: his righteous ser-

D

“ vant

“vant justified many, by bearing their ini-
“quities : he poured out his soul unto
“death : and he bare the sin of many.”

This frequent repetition of the reason of the death of CHRIST is undoubtedly intended by the HOLY SPIRIT, in order to impress it indelibly on our hearts : because no Truth, no Doctrine, is so essential to our safety and happiness, as THE CROSS OF CHRIST. Without this Redemption, we are yet in our sins, without pardon, without hope : but when our all is at stake, it is necessary that we should have abundant assurance of God's gracious purpose towards us ; *that we might have a strong consolation, who have fled for refuge, to lay hold upon the hope set before us* ⁹⁵.

THIS memorable prophecy of our Saviour's Passion is one of the clearest and strongest demonstrations of the Authority of His Doctrine and the Satisfaction of His Death : it being impossible, that so many singular circumstances should be predicted and minutely verified, otherwise than by a Divine Inspiration. So that it

⁹⁵ Hebr. vi. 18.

is incumbent on every one who reads this Prophecy, to act as that honest and prudent person did, whose conversion is related in the Acts of the Apostles. *The place of the Scripture which he read was this, ' He was led as a sheep to the slaughter ; and ' like a lamb dumb before his shearer, so he ' opened not his mouth : in his humiliation ' his judgment was taken away : and who ' shall declare his generation ? for his life is ' taken from the earth.' And the eunuch answered Philip, and said, I pray thee, of whom speaketh the prophet this ? of himself, or of some other man ? Then Philip opened his mouth, and began at the same scripture, and preached unto him JESUS ⁹⁶.*

With all his beneficence and unwearied exertions in doing good, with all the splendour of his miracles, and excellence of his life and doctrine : the sufferings of Christ in the artless recital of the Evangelists exceed the most pathetic story, real or invented. The detail of his crucifixion, when accurately scrutinized, affects us with terror as well as compassion. Voluntary

⁹⁶ viii. 32—35.

sufferings are never encountered but for some great purpose; and it was easy and obvious for Christ to decline them. Nor was He of that melancholy and gloomy temperament, which familiarizes painful ideas and disposes the mind to verify them in real sufferings. Christ's temper and conduct, throughout the Gospel, is cheerful and social, full of active kindness and humanity. His Cross is inexplicable, on any other idea, than of a voluntary and expiatory Satisfaction: and, though we should not be able to solve all the difficulties that must attend our unequal ideas of the divine counsels; Christ's Passion is irreconcilable with God's love of perfect Virtue, if considered without its connection with the Redemption of the world. There is no way of accounting for his tremendous death, consistent with his perfect Innocence, otherwise than as a Satisfaction. Otherwise, God by permitting his sufferings would have made perfect Virtue most unhappy. But his Innocence was essential to his Sacrifice: and his dying as a victim, for the sins of others, is consistent with

with *all* the divine attributes, and perhaps is the only mean, by which they can completely harmonize.

Take away the voluntary and temporary relation which Christ bore to the sins of the world, and there can be no motive in God to abandon so perfect Sanctity even for a moment to so extreme misery, pain, disgrace, and malediction. His death therefore was a penalty by substitution : expiatory of Man's sin ; propitiatory of God's justice ; in order to make a world of Sinners capable of his clemency.

The wages of sin is death ⁹⁷, spiritual and eternal death : for *this* is the death, from which Christ redeems us ; not from natural death, which *passes on all men*. If God forbears to punish sin in *this* life, it is because Christ has merited this forbearance for sinners, and has rendered God so placable, that he waits for and invites their repentance. Even still more admirable are the effects of Christ's satisfaction : for God under the covenant of Grace does not pu-

⁹⁷ Rom. vi. 23.

nish men merely as finners (otherwise, Religion and Happiness would be extinct) but as obstinate and irreclaimable finners; whom he reluctantly gives up because of their faithless and final impenitence.

In the state of innocence, we contemplate God as a Creator; in the state of guilt, we view Him as a Redeemer. In the first state, remunerative or vindictive Justice is the rule of the divine administration: in the second state, Mercy ever placable, if the sinner will accept it through Him who procured it. Under the dispensation of Nature, God threatens and punishes sin as an *offended* Creator: under the Gospel, he threatens and punishes as a *rejected* Redeemer, with much sorer punishment⁹⁸. So that the Sinner has no other alternative, but either to sustain eternal punishment, or to have recourse to Christ's Satisfaction in its full extent. We may apply to this interesting subject, that affecting passage of Moses: *See, I have set before thee this day Life and Good, and Death and Evil: I have set before you Life and Death; therefore, CHOOSE LIFE*⁹⁹.

⁹⁸ Hebr. x. 29.

⁹⁹ Deut. xxx. 15. 19.

To *interpret* such a Prophecy would be of little use, compared with the salutary *Lessons* which it teaches. The most obvious and important of these Lessons is expressed by Him who taught them by His own Experience. *And he said to them ALL, If any man will come after me, let him DENY HIMSELF, and take up his CROSS daily, and follow me* ¹⁰⁰. We must take up our daily Cross, whether we will, or not. It lays heavy on the bulk of mankind, in their poverty, their labours, and adversities. It lays heavy on the Rich and Great, in their employments, interruptions, secret sufferings, and cumbrous dignities. All should bear their Cross, in the spirit of Religion; and by denying themselves, the worse and brutal part of themselves, should learn to follow CHRIST. The whole force of Christianity is centered in that heroic assertion of St. Paul: *'I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life, which I now live in the flesh, I live by the faith of the Son of God, who loved me, and*

¹⁰⁰ Luke ix. 23,

*gave himself for me*¹⁰¹.’ The practical result of this great and solemn Sacrifice, is our moral and religious conformity to the death of Christ, by bearing his and our Cross, and crucifying our sinful affections. The divine victim addresses himself to us by all his sufferings in our behalf, by the tenderness and ardour of his love; by all the considerations of duty and gratitude, of our personal safety and happiness; by his agony and cross, his merits and his death; not to dishonour by vice or unbelief that worthy name, by which we are called: but to follow his great example; to take upon ourselves with constancy and zeal the easy yoke and light burden of the meek and lowly Jesus; that we may find rest to our souls: to present Him our bodies a living sacrifice; to be renewed in the spirit of our minds; to be adorned with the beauties of holiness; to love our Lord JESUS in sincerity, and to shew forth the praises of Him who hath called us out of darkness into his marvellous light.

¹⁰¹ Galat. ii. 20. James ii. 7. Matth. xi. 29, 30, Rom. xii. 1, 2. Psalm cx. 3. Eph. iv. 23. vi. 24. 1 Pet. ii. 9.

PROOFS AND ILLUSTRATIONS.

PAGE 3.

VITRINGA, II. p. 558. Ordior μετὰ Θεοῦ
 Θελοντος Librum præstantissimi Prophetæ
 Quintum, secundum partitionem initio operis fac-
 tam. Est, ut cætera omnia, argumenti gravis et
 sublimis; et, si comparatio locum habeat in parti-
 bus Operis Divini, pondere rerum et ἐνεργειᾶ dicti-
 onis ubique eximii: meritò dixeris, extimam hanc
 Libri partem, excellentia materiæ et figurarum
 orationis scitissimè fictarum varietate, cæteris
 præstare. — Describit potissimum Personam
 Messiæ, Regnum ejus fundandum inter Gentes,
 cum repudio majoris partis populi Judæi rebellis
 et immorigeri Evangelio; Fata illius Regni, et
 in his corruptionem in ipso Messiæ populo
 emerfuram cum tyrannide, et Ecclesiæ oppressæ
 ac humana ope destitutæ vindicias, terminandas
 in glorioso illius statu; ad quem depingendum
 Vates aliquotiens telâ à principio retextâ re-
 currit.

PAGE 8.

J. H. Mich. B. Hebr. LII. 15. Sed sic ad-
 sperget gentes multas et validas et SANGUINE
 suo easdem purgabit ab operibus mortuis, ut
 abjurata turpi idololatria Deo vivo serviant.
 Hebr. ix. 13, 14. 19. Verbum נָזַח de adsper-
 sione

fione sanguinis sacrificiorum frequenter usurpatur, Lev. viii. 11. 30. quod merito h. l. ut typus cum veritate confertur. Dei iustitia, inquit Bochartus, iis solis parcit, quorum conscientiae Christi sanguine adspersæ sunt. Quippe ut agni paschalis, ita et Christi sanguis, non alia de causa effusus est, quam ut adaspergeretur, et aspersione sua nos e morte eximeret et liberaret. Hierozoic. i. p. 615.

גוֹיִם Zech. viii. 22. Goim rabbim sunt omnes Gentes. vid. Guffet. p. 773. Oris compressio indicium est, partim ex errore agnito nati pudoris, partim ex pudore emergentis amoris.

Cap. LIII. 1. Spatium præmittunt MSS. 1. 10, 11, &c.

PAGE 8.

LXX. 2. ἀνγγειλαμεν, in the plural, though it is scarce intelligible, seems to have suggested the idea of the national sense, which the ancient and modern Jews obtrude on this prophecy. Origen mentions and refutes this false interpretation: c. Cels. lib. i. p. 42. Μεμνημαι ποτε, εν τινι προς τους λεγομενους παρα Ιουδαιοις σοφους εκζητησει, ταις προφηταιαις ταυταις χρησαμενος. εφ' οις ελεγεν ο Ιουδαιος, ταυτα πεπροφητευσθαι ως περι ενός του ολου λαου, και γενομενου εν τη διασπορα, και πληθ γενος, ινα πολλοι προσηλυτοι γενωνται, τη προφασει του επεσπαρθαι Ιουδαιους τοις πολλοις εθνεσι.—Πολλα μεν ουν

οὐν τὸν ἐν τῇ ζήτησει λελεχῆται, τὰ ἐλεγχόντα, οἱ περὶ
 τίνος ΕΝΘΣ ταῦτα προφητεύομενα, οὐκ εὐλογως
 ἐκεῖνοι ἀναγούσιν ἐπὶ ὅλον τὸν λαόν.—Εἰ γὰρ ὁ Λαὸς
 καὶ ἐκεῖνους εἰσιν οἱ προφητεύομενοι, πῶς ἀπο τῶν ἀνο-
 μίων τοῦ λαοῦ τοῦ Θεοῦ λεγέται η̅χθαι εἰς θάνατον
 οὗτος, εἰ μὴ ἕτερος ὢν παρὰ τὸν λαόν τοῦ Θεοῦ;

PAGE 8.

D. Ifaaci Abrabanielis et R. Mosis Alschechi
 Comm. in Esai. liii. subjuncta refutatione Con-
 stantini L'Empereur. L. Bat. 1631. 12.

P. 18. Quærit an infinitus servare non possit
 absque λυτρω. Respondeo, quicquid sit de po-
 tentia et jure divino, voluntati ejus, quam
 Exod. xxxiv. 7. Nahum i. 3. ac alibi expreffit,
 satisfieri debuiffe.

P. 56. Prophetiam de populo Israelis, vel
 Josiâ rege, accipi contendit: in præcedentibus
 inquit et sequentibus, de populo Israelis agitur,
 ergo et hoc capite. R. Nonne c. xi. Esai. prima
 parte de Messia agitur, cum in præcedentibus,
 c. x. et sequentibus, c. xi. ψ. 11. sq. de populi
 liberatione sermo sit? Immo, de Messia in prox-
 imè præcedentibus (c. 52. 7. sq.) ac sequentibus
 agi assero: quod tamen absque Populi mentione
 fieri nequit; utpote qui per ipsum liberandus
 dicatur.

LIII. 1. p. 76. Desultoriam levitatem obser-
 vate. 1. Nescit an de Josia, an vero de Populo
 Israelis caput exponendum sit.

ψ. 3.

ŷ. 3. Contemptus.] O homines vafros! Benjamin in itineraio Ifraelitarum potentiam mirè effert.—at nofter aliam infistit viam: Ifraelitas præ omnibus aliis hominibus contemni.

ŷ. 12. p. 149. Luce meridiana clarius eſt, hæc poſtrema hujus cap. 53. ad Ifraelitas non pertinere; utpote qui Nos odio habeant, et adverſus nos preces concipiant.

P. 152. Quum priorem expoſitionem multis incommodis premi animadverteret Abrabaniel, aliam finxit, qua Joſiæ omnia affignaret. This interpretation is contradictory to his former opinion, that a *man* in the prophecy did not denote an individual, but the Nation at large. Both his expoſitions are wretched ſophiſtry, but the laſt is worſe than the former.

PAGE 18.

EUSEBIUS, H. E. x. 4. Γνωμη της παλρικης
φιλανθρωπιας, των εν φθορα καλω που κειμενων
ημαν ευ μαλα προθυμως υποδυσ την φυſιν, οια τις
Ιαλων αριſος,

Της των καμουλων εινεκεν ſωτηριας,
‘Ορα τα δεινα, διγγανει δ’ ανδεων,
Αλλοτριας τε ſυμφοραιſιν ιδιας
Καρπουλαι λυπας.—

ου νοſουνιας αυλο μονον, ουδ’ ελκεſι δεινοιſ και ſεſη-
ποſιν ηδη τραυμαſι πιεζομενουſ, αλλα και εν νεκροιſ
κειμενουſ ημαſ, εξ αυλων μυχων του θαναλου αυλοſ εαυλω
ιεſωſαλο.

Of the Three Decii, Cicero, Tusc. i. 37. Si mors timeretur, — non cum Latinis decertans pater Decius, (A. U. 413.) cum Etruscis filius, (A. 458.) cum Pyrrho nepos (A. 474.) se hostium telis objecissent. See de Finib. II. 19. and N. D. III. 6. Tu autem etiam Deciorum devotionibus placatos Deos esse censes. Quæ fuit eorum tanta iniquitas, ut placari populo Romano non possent, nisi viri tales occidissent? consilium illud imperatorium fuit, quod Græci *σπαλινγνμα* appellant.—In this passage Tully rightly judges, that the devotements of the Decii were stratagems; but accurately expresses the religious idea annexed to them: as Juvenal does in these well-known verses. Sat. VIII. 254. (apud Grot. de Satisf. p. 204.)

Plebeia Deciorum animæ, plebeia fuerunt
Nomina. Pro totis legionibus hi tamen, et PRO
OMNIBUS auxiliis, atque omni plebe Latina
Sufficiunt Diis infernis Terræque Parenti:
PLURIS enim Decii, quam qui servantur ab illis.

May we not suppose, that the Christian Religion was the more readily received in the world, because it was founded on an idea so popular and universal, as that of Expiation by the noblest of all Sacrifices, the self-devotion of
a most

a most exalted and virtuous character? It was an instance that, when inforced by the first preachers of Christianity, revived in the minds of the Romans the examples of ancient heroism recorded in their annals. This indeed is but a subsidiary argument, on which Archbishop Tillotson somewhere lays too much stress, when he supposes the whole Mediation of Christ to have been planned in accommodation to the prejudices of Mankind. The primary reason of Christ's sacrifice is the Necessity or divine expediency of a perfect satisfaction for the sins of the world: but the heroism of the devotion was agreeable to the universal ideas of greatness of Mind, in voluntary personal suffering for the general Good.

Origen considers the death of Christ, as analogous to that of heroes devoting themselves for their Countries. *Αρα γαρ ουκ ἔωρων οἱ τοῦ Ἰησοῦ μαθηταί, τολμῶντες, οὐ μόνον Ἰουδαίοις ἐκ τῶν προφητικῶν λόγων παριστάνειν, ὅτι οὗτος εἶη ὁ προφητευθεὶς, ἀλλὰ καὶ τοῖς λοιποῖς ἐθνεσιν, ὅτι ὁ χθες καὶ πρῶτον σαυρωθεὶς, ἔκων τοῦτον τὸν θάνατον ὑπὲρ τοῦ τῶν ἀνθρώπων γένους ἀνεδεξάτο, ἀναλογον τοῖς ἀποθάνουσιν ὑπὲρ πατρίδων, κ. τ. λ.* His learned Commentator W. Spencer gives many instances, in his Note on lib. 1. p. 25. c. Cels. And St. Paul seems to countenance the same idea in the passage already cited, p. 271. from Romans v. 7. where
he

he represents it as the highest pitch of human heroism to die for a good and *worthy* Object. To die for the *unworthy* * is ABOVE humanity. It was *divine* in Christ, while we were *enemies*, to reconcile us to God by his own death. See John xv. 13.

St. Paul himself had this heroic idea of devoting himself for his country, when he was willing *αναθεμα ειναι απο του Χριστου υπερ των αδελφων*. Rom. ix. 3. which does not imply a willingness to forfeit his *immortal* hopes, but only his *present* privileges civil and religious, to save his country.

We have a noble expression of the like magnanimity in Moses; when he offered his own life, as Mediator between God and his People. God refused the devotement of Moses, declaring his acceptance of an infinite Redemption. Exod. xxxii. 32. *Yet now, if thou wilt, forgive their sin: and if not, blot ME, I pray thee, out of thy book which thou hast written, i. e. out of the church of Israel, by taking my life for theirs. And the Lord said,—mine ANGEL shall go before thee, lest I consume thee in the way, as is expressed xxxiii. 3.*

* ψ. γ. *μολις γαρ υπερ ΔΙΚΑΙΟΥ τις αποθανειται. ΑΔΙΚΟΥ* Versio Syr. *probante Grotio, Marklando, Beza. υπερ γαρ του αγαθου ταχα τις και τολμα αποθανειν. T. Faber. Epist. II. 14. Joh. Jac. Westein.*

PAGE 20.

Casaubon. in Baron. p. 546. En igitur clavos! en manus et pedes! quæ sunt propria, immo *ιδιαιατα*, cruci Romanæ. Fateor. sed addo, Spiritu prophetico prædici hæc a regio vate, in eo psalmo, quo fere historico stylo, passio Christi describitur; non ex usu judiciorum sui temporis.

PAGE 23.

De nullo martyre, etiam scæminini et imbecillioris generis, ullum extat indicium, quod e sensu tormentorum, et præ metu mortis corporalis, sudorem sanguineum emiserit, et adeo fuerit contristatus, ut de Dei desertione fit conquestus. Langius. Gloria Christi. 11. 361.

PAGE 25.

Should it be objected, that the idea of a self-devotion, as illustrated by Origen and by Grotius from pagan examples, is unbecoming the dignity of Christ's character: I do not mean to represent them as exact parallels; only in the two leading ideas, of Generosity, and of Expiation, I suppose a resemblance in kind, though not in degree. and what if the Pagan ideas of Self-devotion, described in Livy VIII. 9. x. 28. were really and originally derived from divine Revelation? See Mr. Bryant, of the *ανθρωποθυσια*, and the Mystic Offering: p. 291.
' These

* These sacrifices were instituted probably in
 * consequence of a PROPHEPIC TRADITION—
 * transmitted to the people of Canaan. The
 * mystical sacrifice of the Phenicians had these
 * requisites, that *a prince was to offer it*; and *his*
 * *only son was to be the victim*.—If the sacrifice of
 * the Phenicians was a type of *another* to come;
 * the nature of this last will be known from the
 * representation by which it was prefigured.
 * According to this, El, the supreme deity, was
 * to have a son called Jeoud (Gen. xxii. 1.) to
 * be offered up as a sacrifice to his Father,
 * λυτρον, by way of satisfaction, and redemption,
 * τιμωροis δαιμοσι, to atone for the sins of others,
 * and avert the just vengeance of God, ἀντὶ της
 * πάντων φθορας, to prevent *universal corruption*,
 * and at the same time *general ruin*. δυνάει την
 * ψυχην λυτρον ἀντὶ πολλων.—This mystical sacrifice
 * was a type of something to come. How truly
 * it corresponds to that, which I imagine it al-
 * ludes to, I submit to the Reader's judgment.
 * I think it must necessarily be esteemed a most
 * wonderful piece of History. See Porphyry,
 * de Abstin. II. p. 225. Voss. de idol. lib. 1.
 * c. 18. lib. II. c. 2.

PAGE 26.

The Lord hath laid on him the iniquity of us all;

The punishment of that iniquity, meeting in
 him. Not only the sins of individuals, but the

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im-

immense congeries of human guilt all combined, to fall in heaviest punishment on one devoted head. *All we like sheep have gone astray, following with blind imitation the examples of our progenitors and our contemporaries. We have turned every one to his own way, each to his predominant and bosom sin.*

It will diversify this sad subject, if we take our ideas of this stupendous satisfaction from our Divine Poet, who is at once accurately theological and sublimely poetic on this theme.

——— *Man disobeying,
Disloyal breaks his fealty, and sins
Against the high supremacy of heaven;—
Die he or justice must; unless for him
Some other able, and as willing, pay
The rigid Satisfaction, death for death.
Say, heav'nly pow'rs, where shall we find such love?
And now, without redemption all mankind
Must have been lost, adjudged to death and hell
By doom severe, had not the Son of God,
In whom the fulness dwells of love divine,
His dearest mediation thus renewed.
Behold ME then, ME for him, life for life,
I offer; on ME let thine anger fall;—
His words here ended but his meek aspect
Silent yet spake, and breath'd immortal love.—
O thou in heaven and earth the only peace*

Found.

*Found out for mankind under wrath—
 His crime makes guilty all his sons ; thy merit
 Imputed shall absolve them who renounce
 Their own both righteous and unrighteous deeds,
 And live in thee transplanted, and from thee
 Receive new life. So Man, as is most just,
 Shall satisfy for man, be judg'd, and die,
 And dying rise, and rising with him raise
 His brethren, ransom'd with his own dear life.
 So heavenly love shall out-do hellish hate,
 Giving to death, and dying to redeem*.*

P. L. III. 203—299.

P A G E 27.

Euseb. D. E. 1. 10. p. 36. τα ὅμοια τοῖσις
 Ἰερემίας ἐπὶ προσώπου τοῦ Χριστοῦ ἐπιφωνεῖ, λέγων, ἐγώ
 ὡς ἀρνίον ἀκακὸν ἀγομένον τοῦ θύεσθαι. he nobly ex-
 presses the true import of this Sacrifice : μνημην

* ‘ Milton’s system of divinity taught, not only that man was redeemed, but likewise that a real price was paid for his redemption : *dying to redeem* therefore signifying only redemption in a vague uncertain sense, but imperfectly represents his system ; so imperfectly, that it may as well be called the Socinian ; the price paid, which implies a proper redemption, is wanting. But to pay a price implying a voluntary act, the Poet therefore well expresses it by *giving to death*, that is, giving himself to death ; so that the sense of the line well expresses Milton’s notion, *Heavenly Love gave a price for the Redemption of mankind, and by virtue of that price really redeemed them.*

BISHOP WARBURTON.

και ημιν παραδους, ανιθυσιας τω Θεω διηνεκως προσφε-
ρειν. . διο, πασης μεν αισχροουργιας το σωμα αχραντον
και αμιανον αυτω φυλαττειν ασκεμεν, παντος δε παθους
και κηλιδος απασης της απο κακιας κεκαθαρμενην την
διανοιαν Αυτω προσκομιζομεν, λογισμοις τε αδιαπτω-
τοις, και διαθεσει ανυποκριτω, δογμασιτε Αληθειας ευσε-
βουμεν αυτον. p. 40. vid. D.E. lib. x.

PAGE 31.

De Isai. liii. Euseb. D. E. III. 2. p. 101. B.
τούτοις δε πασιν ανιβλεψαι δυνασθαι, ουδε τους σφοδρα
αγνωμονεσσιους ηγναμαι.

την γενεαν αυτου τις διηγησεται; Euf. D.E. IV.
toto libro.

IV. 12. p. 167. Gravitèr de Causis Mortis
Christi: τοιαυτη τις αυτω μεχρι του θανατου εγενετο η
οικονομια, ης ου μιαν αιτιαν, αλλα και πλειους, ευροι
αν τις εθελησας ζητειν.

πρωτην μεν γαρ ο Λογος διδασκει, ινα και νεκρων και
ζωντων κυριευση.

δευτερον δε, οπως τας ημετερας απομαρξοιτο αμαρτιας,
υπερ ημων τρωθεις, και γενομενος υπερ ημων καλκρα.

τριτην, ως αν ιερειον Θεου και μεγαλη θυσια υπερ του
συμπαντος κοσμου προσαχθειη τω επι παντων Θεω.

τεταρτην, ως αν αυτος της πολυπλανους και δαιμο-
νικης ενεργειας απορρητοις λογοις καθαιρεσιν απεργασαιτο.

πεμπτην επι ταυτη, ως αν τοις αυτου γνωριμοις και
μαθηταις της καλα τον θανατον παρα Θεου ζωης την
ελπιδα,

ελπίδα, μη λόγοις μηδε ῥήμασι και φωναίς, ἀλλ' αὐτοῖς
 ἐργοῖς παραστήσας, ὀφθαλμοῖς τε παραδούς τὴν δια τῶν
 λόγων ἐπαγγελίαν, εὐθαρσεῖς αὐτοὺς και προθυμολογούς
 ἀπεργασοῖτο, και πᾶσιν ἔλλησιν ὁμοῦ και βαρβαροῖς τὴν
 πρὸς αὐτοῦ κατέβληθησαν εὐσεβῆ πολιτείαν κηρυξάι.

PAGE 48.

The Clemency of God might indeed pardon gratuitously, but not consistently with His moral government. Those who object to this method of salvation by Christ's Death would have made objections to any other method.

Prudentè J. A. Fabricius: V. C. R. c. xli. Sunt qui sibi persuaferunt, nullam aliam vel Deo ipsi fuisse viam ac rationem, quâ peccatores nos homines in gratiam reciperet atque sibi reconciliaret, quam per mortem et satisfactionem Filii sui. Aliis contrâ indignus ille modus Deo est visus, quos perstringit Augustinus, c. xi. Libri de agone Christiano: 'Sunt stulti, qui dicunt, 'Non poterat aliter sapientia Dei homines liberare? nisi susciperet hominem, et nasceretur ex 'fœminâ, et a peccatoribus omnia illa pateretur? 'Quibus dicimus; poterat omnino, sed si aliter 'faceret similiter vestræ stultitiæ displiceret.' Tertia sententia probata eidem Augustino est libro xlii. de S. S. Trinitate, cap. 10, et 16. 'Etiam si innumerabilibus modis ad liberandos

‘ [homines] Deus uti potuisset, nullum tamen fu-
 ‘ isse sanandæ miseriæ nostræ congruentiorem,
 ‘ nullum e quo vel Amor ejus in nos, hostes etiam-
 ‘ num suos, ac misericordia magis pateretur, et
 ‘ vicissim Justitiæ vis ac peccatorum odium appa-
 ‘ reret magis: per quod evenit, ut quod Lex non
 ‘ poterat facere, quod hominum et angelorum
 ‘ opem superabat, Deus efficeret; mitteretque
 ‘ Filium suum, et Illius merito æternum expiari
 ‘ nos, et satisfieri sibi pro peccatis humani generis
 ‘ pateretur.’

PAGE 50.

H. Grotius, of the Truth of the Chr. Relig.
 B. V. sect. 19. ‘ That the Messiah was to
 arrive at his kingdom, and to the power of be-
 stowing on his disciples the greatest good things,
 through Troubles and Death, no body can deny,
 who reads those words of Isaiah, ch. liii. with an
 attentive mind. . Which of the Kings or Pro-
 phets can be named, to whom these things will
 agree? Certainly, none of them. And as to
 what the modern Jews conceit, that the Hebrew
 People themselves are here spoken of; who
 being dispersed into all nations should by their
 example and discourse make proselytes; this
 sense is inconsistent with many testimonies of the
 Sacred Writings, which declare that no misfor-
 tunes shall befall the Jews, which they have not
 deserved by their actions. And, the Order itself

of the Prophetic Discourse will not bear such an interpretation. For the Prophet, or God himself says, *This evil happened to him for the sins of my people.* God's people are the Hebrew people: wherefore, he who is said to have endured such grievous things cannot be the same people. The ancient Hebrew Teachers more rightly confessed, that these things were spoken of the Messiah; which when some of the latter saw, they imagined two Messiahs, one of whom they call the son of *Joseph*, who endured many evils and a cruel death; the other the son of David, to whom all things succeeded prosperously: though it is much easier, and more agreeable to the writings of the Prophets, to acknowledge One, who arrived at his kingdom through adversity and death.'

Thus reasonably did Grotius interpret this prophecy, till his political interests and his growing connections with the Socinians led him to gratify that sect at the expenceⁿ of Truth. 'After banishment had soured his temper, he seems to have written Comments, with a design to vex his adversaries.' Daubuz. p. 547. South's Serm. III. 345. a memorable example, to deter men from commenting the Scriptures in a spirit of party, or in any spirit but that of Christian Truth and Love.

PAGE 51.

Grot. comm. in Esai. liii. 1. Est continuus fermo cum iis quæ præcefferunt capite præcedente a commate 7. . Hæ notæ in Jeremiam quidem congruunt prius, sed potius sublimiusque sæpe et magis καὶ λαλεῖν in Christum.

ψ. 7. Etiam tunc cum in carcerem ageretur, nihil fecit dixitve iracundè. Mire hæc omnia invertit Chaldæus, ut Messiam nobis depingat, qualem Judæi volunt.

—*quasi agnus.*] Cum quo ipse Jeremias se comparat, xi. 19.

It was for want of attention to the literary character of Jeremiah, that Grotius so weakly applied the LIII^d of Isaiah to that prophet: who, studious of the writings of all his predecessors in the Sacred Canon, is fond of *imitating* their style and mode of expression. Jeremiah, struck with the pathos of Isaiah's description, adapts to his own case those affecting expressions, so congenial to his own temperament. xi. 19. *But I was like a lamb or an ox that is brought to the slaughter; and I knew not that they had devised devices against me, saying, Let us destroy the tree with the fruit thereof, and let us cut him off from the land of the living, that his name may be no more remembered.* Comp. Esai. liii. 7, 8.

When learned and rational critics incline to the extreme of rejecting the mystic sense, we may
derive

derive a signal benefit from their reserve in this instance. Whenever such a critic as Grotius, under the envelope of Jewish predictions discerns the future fortunes of Christianity; we need not hesitate to admit interpretations, which are as it were extorted from so cautious an expositor, by the very force and energy of the prophetic style. It is but just to that excellent person, however parsimonious in the prophetic evidence, to acknowledge, that even *his* illustrations are sufficient to convince the unprejudiced, that the whole scheme of Christianity is involved in Judaism; and that their mutual relation is an unequivocal proof of Divine Prescience.

PAGE 52.

Grotius's Treatise, de Satisfactione Christi, cannot be too much commended. It hath been often printed, 1617. 1630. 1636. 1661. 1675. but the best edition is that of Langius, Halæ, 1730. 4. In the first Chapter, he states the doctrine, and confirms it by testimonies of Scripture. In chh. ii, iii, by God's sovranty and dispensing power. In the sequel, he vindicates the justice of accepting a vicarious punishment: ch. vii, he treats of reconciliation: viii, of redemption: ix, of substitution: and x, he illustrates the Expiation by Christ's sacrifice, with so much piety and erudition, that it were
to

to be wished, this short treatise might be annexed to the future editions of his Book de Veritate C.R. Fabricius, in delect. argg. c. 41. has added some ancient testimonies to those collected by Grotius. Some exceptions are made to Grotius's book, de Satisfactione, by the excellent Buddeus, in his Theologia Dogmatica, 1723. p. 865—870, who yet highly commends his explications of the texts of Scripture, c. vii. and of the terms employed by the inspired writers.

Grotius thus expresses himself in a Letter to Vossius, (in the abridgment of Brandt's hist. liv. xxvii.) Crellius ne peut demontrer, qu' il est injuste, qu' un homme porte volontairement la peine, qui est due a un autre. et j'ai fait voir, que les hommes les plus sages ont ete d' un sentiment contraire, premierement dans mon Traite de la satisfaction; et dans mon Traite de Jure Belli, sous le titre de *Communicatione Pœnæ*; et je le ferai voir plus amplement par divers temoignages des Juifs dans mes Annotations sur Matth. xx. 28.

Elegant and apposite are the passages cited by Grotius, c. 11. from Cicero, pro Ligari. ' Non feci. non cogitavi. Ad *judicem* sic agi solet. Sed ego ad *parentem* loquor, Erravi, temerè feci, pœnitet, ad clementiam tuam confugio: delicti
veniam

veniam peto : ut ignoscas oro.' and from Lactantius : ' Surgimus ad vindictam, NON QUIA LÆSI SUMUS, sed UT DISCIPLINA SERVETUR, mores corrigantur, licentia comprimatur.'

C. II. p. 76. Non est hic omittendum, philosophos veteres ex lumine rationis judicasse, nullam esse materiam magis relaxabilem lege pœnali. Itaque Aristoteles του επιεικη ait esse συγγνωμονικον. et Sopater in epistola ad Demetrium sic ait : το λεγομενον επιεικες, δικαιον την ανηραν των νομων φωνην παραμυθουμενον, αμεμφης εμοι δοκει Χαριτων αληθινων και ελευθερων προφασις.

Ex quibus sequitur, non quidem omninò non relaxandam fuisse legem, sed non facile, neque levi de causa, Atque id secutus est solus ille πανσοφος νομοθετης. Causam enim habuit gravissimam, lapso in peccatum genere humano, legem relaxandi ; quia, si omnes peccatores morti æternæ mancipandi fuissent, periissent funditùs ex rerum natura duæ res pulcherrimæ, ex parte hominum religio in Deum, et ex parte Dei præcipuæ in homines beneficentiæ testatio.

P. 97. Ego, inquit Christus, εξουσιαν, hoc est, jus et potestatem, habeo ponendi animam meam. Joh. x. 18. Nihil ergo iniquitatis in eo est, quod Deus, cujus est summa potestas ad omnia per se non injusta, nulli ipse legi obnoxius, cruciatibus

ciatibus et morte Christi uti voluit, at statuendum exemplum grave adversus culpas immensas omnium nostrum, quibus Christus erat conjunctissimus naturâ, regno, vadimonio.

C. v. p. 101. Ubique Deus semetipsum hoc maximè attributo describit, quod benignus fit et clemens. Propensus ergo est, ad juvandum beandumque hominem: at hoc non potest facere, manente illa horribili æternaque pœnâ. Accedit, quod si Mors æterna cunctis incumberet, felicitatis desperatione religio tota perierat. Magnæ ergo parcendi causæ. Altera ex parte, Causam Deo, cur Christo pœnam imponeret, fuisse—quod tot et tanta peccata sine insigni exemplo transmittere Deus noluerit.

P. 106. Plane ut *περι συγγνωμης* dictum est a veteribus, esse eam *ουδε κατὰ νομου ουδε κατὰ νομου, αλλα υπερ νομον και υπερ νομου*, id de hac divina gratia fit verissimum. Supra legem est, quia nos non punimur; Pro lege, quia non remittitur pœna: et ideo fit remissio, ut in posterum legi divinæ vivamus.

C. vi. He proves from Isai. liii. that Christ's sufferings were penal, and sacrificial: Christi sanguis effusus est, in remissionem peccatorum, ita ut ea remissio non obtigerit sine sanguinis effusione, sed per eam. Matth. xxvi. 28. Hebr. ix. 22.

P.

P. 121. He most ably refutes Socinus: Bis fallitur Socinus, cum ad eam remissionem quam nobis Deus concedit desumptam ex Jure vocem Acceptilationis applicat: primum enim illa vox, etiam cum solutio nulla anteceffit, ad jus crediti aptari potest, ad pœnas nec potest, nec solet. Nemo enim unquam legit ab ullo veteri scriptore, indulgentiam criminum acceptilationem vocari.--Deinde verò, acceptilatio opponitur qualicunque solutioni, unde figuratè definitur, solutio imaginaria. At Christus *υἱ* *ἰ* *σ* *ο* *υ* *ς* dedit vitam suam pro nobis Matth. xx. 28. . Non est ergo hic acceptilatio—sed est remissio antecedente satisfactione.

P. 134. Neque illud minus iniquum, et, ut ipsius voce utar, immane est, quod a nobis immanem Deum dicit statui. Nam finis iste satisfactionis superadditus nihilo gravioribus Christi perpeffiones facit; quas sine ulla crudelitate ipsi a Deo inflictas Socinus cogitur fateri: imò, quo fines sunt plures, eo a crudelitatis specie longius absceditur. Nam crudelis est, qui frustra aut levi de causâ aliquem torquet.

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VI. p. 117. Baptista divino mandato pœnitentiâ ductis remissionem pollicetur, eamque propter viscera misericordiæ Dei nostri; sed idem Christum esse dixit agnum qui tollat peccata mundi,

mundi, per macerationem scilicet, quod exprimit Apocalypsis, aut per sanguinem, ut Petrus loquitur: quibus locis agni iidem facta mentio clarè monstrat quo Baptista respexerit.

I conclude these Collections as Grotius does his excellent Book de Satisfactione Christi, C. x. p. 218. in these weighty ideas: ' Sacrificium illud qui tollit, ne Sacerdotium quidem Christo verum relinquit; contra manifestam Scripturæ auctoritatem, quæ distinctam a Prophetica et Regiâ Pontificiam dignitatem Christo assignat: non figuratè dictam, sed maximè veram, quippe cum sacerdotium ipsius Levitico sacerdotio, quod verum fuit sacerdotium, opponatur, ut ejusdem generis species perfectior alteri speciei minus perfectæ: neque rectè inferri poterit, necesse fuisse ut haberet quod offerret Christus, Hebr. viii. 3. nisi ex veritate ejus in quod constitutus erat Sacerdotii. Sed profectò minimè mirum est, si qui Christo gloriam naturalem, hoc est, veri nominis Deitatem, sustulerunt, iidem et Officia ipsius imminuunt, et beneficia ipsius præcipua recusant agnoscere.

TIBI, DOMINE JESU, UT VERO DEO, UT VERO REDEMPTORI, UT VERO SACERDOTI, UT VERÆ PRO PECCATIS VICTIMÆ, CUM PATRE ET SPIRITU, UNO TECUM DEO, SIT HONOS ET GLORIA.

DISC.

DISCOURSE VIII.

P R O P H E C I E S
O F T H E
K I N G D O M O F C H R I S T.

P S A L M II.

1. *Why do the heathen rage,
And the people imagine a vain thing?*
2. *The Kings of the earth set themselves,
And the Rulers take counsel together,
Against the Lord, and against his Anointed,
saying,*
3. *Let us break their bands asunder,
And cast away their cords from us.*
4. *He that sitteth in the heavens shall laugh,
The Lord shall have them in derision.*
5. *Then he shall speak unto them in his wrath,
And vex them in his sore displeasure.*
6. *Yet have I set my King
Upon my holy hill of Sion.*
7. *I will declare the decree :
The LORD hath said unto me, Thou art
my Son,
This day have I begotten Thee.*
8. *Ask*

8. *Ask of me.*

And I shall give thee the heathen for thine inheritance,

And the uttermost parts of the earth for thy possession.

9. *Thou shalt break them with a rod of iron;
Thou shalt dash them in pieces like a potter's vessel.*

10. *Be wise now therefore, O ye Kings:
Be instructed, ye judges of the earth.*

11. *Serve the Lord with fear,
And rejoice with trembling.*

12. *Kiss the Son, lest he be angry,
And so ye perish from the way,
When his wrath is kindled but a little.*

*Blessed are all they, that put their trust
in him.*

ON the principles advanced in the Second of these Discourses, the double sense of Prophecy is deduced from the constitution of the Jewish theocracy, as at once a religious establishment and a civil polity: and from the natural genius and situation of the Prophet, whose thoughts are enlarged

larged and extended into a religious allegory, by the unconstrained inspiration of congenial ideas superinduced on those of Reason. I shall attempt at present, to give an illustrious instance of divine and spiritual ideas adapted to the rational and political, in the person of king David. It was natural and in character for this Prince at the head of a flourishing Monarchy, as a consummate politician and successful warrior, to revolve in his mind his splendid victories, the protection of the deity, the unavailing opposition of his enemies, the union and felicity of his people, the enlargement of his dominion, and the perpetuity of the crown in his house and family. This is a train of thinking familiar to Princes, to such especially as, like David, are of a martial genius, have been prosperous and victorious, and are actuated by that magnanimity and love of their people, which makes ambition virtue.

It was worthy of the wisdom of Inspiration, to give that sublime direction to these elevated thoughts, as to form them into a pre-

sage of a DIVINE empire, which, like the theocratic kingdom of David, should rise superiour to hostile force, should extend to remotest nations, and be administered by a divine and human character, both combined in one, and corresponding to both parts of the prophetic emblem, at once, the Son of David, and the SON OF GOD.

It is far more consonant to that progressive order, and to those easy and prepared transitions, which every where excite our admiration in the works and word of God, to discern a double sense in this and other prophetic Psalms; than to imagine the royal Prophet abruptly entering on so divine a theme, without any human or preparatory circumstance, to lead him to this exalted contemplation. The stability and perpetuity of the theocratic throne in the house of David, was the darling promise made to that Monarch: and on all occasions he expresses his grateful sense of it, in words so devoutly copious, as to paint the fulness and transport of his mind¹.

¹ 1 Chron. xvii. xix. xxviii. xxix.

It is pleasing to reflect, that this illustrious prophecy was given to David in the very zenith of his own and his people's glory, before either was impaired by his crimes and misfortunes. It was written to commemorate the settlement of the united kingdoms of Judah and of Israel in his person and family; after a series of glorious events, such as, his generosity to the house of Saul—his third anointing, to be king over the whole nation—the taking of Mount Sion—the flourishing state of his family—his double victory over the Philistines, and burning their idols—his successive triumphs over the Moabites, Syrians, Idumeans, Ammonites—his first establishment of Religion, by the removal of the Ark—and, on his intention to build a magnificent temple for its reception, the declaration of God by the prophet Nathan: *Thine house and thy kingdom shall be established for ever before thee²: thy throne shall be established for ever³.* This vision was of much higher import, than the civil succession in his family: and such, the king himself

² Me. MS. 244. 642.

³ 2 Sam. vii. 16.

considered it in his devout address to God. *And now, O Lord God, thou art that God, and thy words be true: and thou hast promised this goodness unto thy servant. Therefore now let it please thee to bless the house of thy servant, that it may continue for ever before thee: for thou, O Lord God, hast spoken it, and with thy blessing let the house of thy servant be blessed for ever*⁴.

That the Psalm before us is not merely historical, but also prophetic, appears both from its traditionary sense, and from its internal characters. When the Apostles alleged it to convert the Jews, it was agreeable to the received sense of the whole Jewish Church; and they readily admitted the force of the argument. But they also reasoned in this and other instances on the internal character of the prophetic Psalms, and demonstrated that they were applicable in their full meaning neither to David nor to the Jewish Law, but to a new order of religious events. Besides the traditional sense, we have the criterion of rational

⁴ y. 28, 29.

criticism, on the intrinsic import of these poems, considered as very ancient monuments of the Jewish Religion. If they contain principles, contrary to the genius of that religion, and characteristic of another and a more enlarged plan: if they disclose high and mysterious doctrines, remote from the ideas of those times and of that singular people: the proof results, from the exact and full agreement with a new scene of things since disclosed, but then remote and distant, and not within the limits of human probability or conjecture.

The three first verses of this Psalm describes the hostility and disaffection of the tributary nations to the sceptre of David.

The second clause ⁵, represents the inefficacy of those hostile confederacies, against the power of the Theocracy:

The third part ⁶, rises to a more august and splendid theme, the inauguration of a Sovereign, whose Empire should crush the

⁵ y. 4—6.

⁶ y. 7—9.

most powerful opposition, and extend to all Nations.

In the fourth clause ⁷, this new Empire is described as claiming the willing homage of all other Sovereinties, as an Empire over the mind and hearts of men, established on eternal sanctions, both penal and remuneratory.

If we compare this poem with the events of the life and reign of David, illustrious as they were; we find the ideas and expressions too disproportioned to the subject, to admit of a literal application. For neither were his enemies so powerful, nor their submission so complete, nor the reign of David so prosperous or extensive, as to verify the amplitude of the style and composition: which, in its application to a spiritual kingdom, universal and eternal, corresponds both to the idea and the event with so much precision, that many Critics have in the interpretation of this Psalm disclaimed a double sense, and have applied

⁷ y. 10—12.

the whole to Christ, and to him only. But to me it appears much more agreeable to the genius of Prophecy, under the civil character of king David and the prosperous events of his reign to express the glories and triumphs of the kingdom of Christ. This exposition is supported by the best authorities, ancient and modern: particularly Bishop Lowth has so finely illustrated the double sense of this Poem, that I cannot express it better, than in his manner.

‘ David here sustains a double character,
 ‘ personal and allegorical. When we read
 ‘ this poem with a view to the personal
 ‘ character of that prince, we discern a
 ‘ perspicuous historical sense, abundantly
 ‘ illustrated by the memoirs of those times.
 ‘ But the ardour of the expression, the
 ‘ figurative style, and amplification of the
 ‘ ideas, plainly intimate, that a greater and
 ‘ sublimer sense is couched under the
 ‘ historic argument. If by these indica-
 ‘ cations, we investigate the interior sense,
 ‘ resulting from the allegoric character of
 ‘ David, this furnishes an interpretation,

‘ not only more august and elevated, but
 ‘ more clear and apposite. Whatever ap-
 ‘ pears too bold and lofty for the literal
 ‘ subject, perfectly corresponds to the dig-
 ‘ nity of a divine person and of an universal
 ‘ Empire. When we have thus surveyed
 ‘ each part separately, we next consider
 ‘ them as united. Then appears in all its
 ‘ lustre the elegance and sublimity of this
 ‘ divine allegory. We see a perfect har-
 ‘ mony and consent between two distinct
 ‘ images; in both, resembling features,
 ‘ and a just analogy: both indeed founded
 ‘ on the truth of things; but the mystic
 ‘ sense so superiour, as to be evidently first
 ‘ in the intention of the inspired writer:
 ‘ all whose ideas, thus interpreted, rising
 ‘ in just gradation from human to divine,
 ‘ terminate in an exalted revelation of the
 ‘ kingdom of Christ^s.’

But in order to vindicate and illustrate
 the spiritual sense; under such a constitu-
 tion as the kingdom of Israel, the transition
 from a primary and civil, to a secondary

^s Lowth. de S. P. H. præl. xi. p. 226.

and

and religious application was effected without any violence to either of the two ideas; which under any other polity could not have been so happily combined. The Israelites, it is well known, were governed by a theocracy, the whole authority and power of the State being exercised by God himself, as their King⁹: but it is not so generally considered, that the executive Power was vested in that Divine Person, who is styled the Angel of the Covenant, and the Angel of God's presence. The human administration, in the house of David, was a mere vice-royalty: and those princes, even the most opulent and absolute of them all, sat on *the throne of the LORD* as kings, were anointed unto the Lord to be chief governors, and reflected all their majesty from the Lord who magnified them¹⁰. Thus, in the Queen of Sheba's court-style, *Blessed be the Lord thy God, who delighted in thee, to set thee on HIS throne, to be king FOR THE LORD THY GOD*¹¹.

⁹ Jos. contra Apion. II. 17.

¹⁰ 1 Chron. xxix. 22—25.

¹¹ 2 Chron ix. 8.

The ancient Israelites, from their own Scriptures, were not unacquainted with the mysterious distinction of Persons in the Unity of God: and they might thence collect, that the Word, or Second Person, THE SON, as He is styled in this Psalm, was their Soverain Lord, or properly, the King over the people of Israel. It appears from a very memorable passage of the book of Exodus, xxiii. 20. confirmed by the whole analogy of Scripture, that the divine author of our Redemption was the immediate agent in all the civil blessings and chastisements of God's people. *Behold, I send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared. Beware of him, and obey his voice; provoke him not, for he will not pardon your transgressions; for my name is in him. For mine Angel shall go before thee, and bring thee in unto the Amorites, &c.* to possess the promised land. Isaiah describes this wonderful administration with his usual sublimity, in that part of his prophecy, which expresses the prayer and confession of the
Jews,

Jews, before their conversion to their ancient king and legislator ¹².

*He was their saviour: in all their affliction;
he was afflicted,*

And the Angel of his presence saved them.

*In his love and in his pity, He redeemed
them.*

*And He bare them and carried them all the
days of old.*

But they rebelled, and vexed his Holy Spirit:

*Therefore, he was turned to be their enemy,
and he fought against them.*

*Then he remembered the days of old, Moses
and his people;*

*Saying, where is he that brought them up
out of the sea, with the shepherd of
his flock?*

*Where is he, that put his Holy Spirit
within him,*

*That led them by the right hand of Moses,
with his glorious arm*

*Dividing the water before them, to make
himself an everlasting name?*

¹² Ifai. lxiii. 8—12.

How magnificent an idea does this contemplation give us, of the theory of Christianity! When in the Gospels we behold the lamb of God in his humiliation and sufferings: some are so blinded, as to consider him, merely as a wise and virtuous Man, imparting Lessons of Truth and Virtue to that ungrateful Age and Country. We discern his power indeed and his God-like attributes, displayed throughout his Ministry and Miracles, even in his lowly and afflicted state: But it is in his pre-existent character, that the radiance of his divinity beams forth without a cloud. His potent voice called Nature into being: he created Man: he passed sentence on their mortal sin: he promised to redeem their race: he it was, who began that beneficent work, by the calling of Abraham, accompanied him as his Guardian-God, and conversed with him in person, preluding to his Incarnation. He was the redeeming Angel, with whom Jacob covenanted, that he should be his God; and to whom he prays in the blessing of the Tribes: *as the shepherd and the rock of Israel, the God of their fathers, the Almighty, who should bless them*¹³.

¹³ Gen. xlix. 25.

It would be easy, were it not too prolix, to give many instances of the agency of the Divine Logos in the Jewish history: the nature and genius of whose government is described in glowing colours by Isaiah, when its splendour was revived in the reign of Hezekiah:

*When Judah ruled with God,
And was faithful with his saints ¹⁴.*

He sets before us, Ch. xxxiii.

THE OMNIPOTENCE OF THE THEOCRACY. 13. *Hear, ye that are far off,
what I have done;*

ITS MORAL GOVERNMENT, y. 5, 6. *And ye that are near, acknowledge my might.*

ITS VINDICTIVE JUSTICE. 14. *The sinners in Zion are afraid,
Fearfulness hath surprized the hypocrites:—*

PROTECTION OF THE FAITHFUL. 15. *He that walketh righteously,
And speaketh uprightly;*

¹⁴ Hof. xi. 12.

ITS TEMPORAL
SANCTIONS.

16. *He shall dwell on high ;
His place of defence shall
be the munitions of
rocks ;*

*Bread shall be given him,
his waters shall be sure.*

ITS REGAL SPLEN-
DOR.

VICTORY, 18, 19.

SECURITY, 20, 21.

ITS TITLES.

17. *Thine eyes shall see the king
in his beauty :*

22. *For the LORD is our
Judge, the LORD is
our Lawgiver,*

IRRESISTIBLE POW-
ER, TERMINATING
IN

23. *The LORD is our king :
he will save us.*

REDEMPTION, AND
A SPIRITUAL
KINGDOM.

24. *The people that dwell
therein shall be forgiven
their iniquity*.*

From this view of the theocratic government, appears the exact propriety of that species of double sense, which celebrates an eternal and spiritual kingdom under the images, proper to a temporal and local sovereignty. That sovereignty, when limited to the territories of the House of

* Of the theocracy : H. Witfius. Misc. Sacr. II. 920.
Spencer. Legg. Hebr. p. 226. Warburton. D. L. b. v.

David,

David, was vested in the same omnipotent Person, who now rules as Mediator this whole earthly system. What could be more logically just, as well as critically elegant, than, by the local events of the temporal kingdom of the Messiah, to adumbrate the destined glories of his spiritual and eternal Empire?

The transition from the temporal Vice-roy to the Divine Sovereign, was, on the same ideas, exact and accurate: including in the parallel all the regal and political virtues. Hence, with singular emphasis, the Titles of the Messiah, the Christ, or Anointed, are ascribed to Jesus. They are titles of royalty, transferred originally from the Chief to the deputed King, and reverting to the theocratic scepter.

The Kings of the House of David are represented in Scripture as 'Sons of God,' because they were his Vice-roys with perpetual succession. The Sonship and the Sovereignty are inseparably connected. The LXXXIXth Psalm finely exemplifies this and other parts of the theocratic system.

- *. 26. *He shall cry unto me, Thou art my
Father,
My God, and the Rock of my Salvation;
Also, I will make him my first-born,
Higher than the Kings of the Earth.*
36. *His Seed shall endure for ever,
His throne as the Sun before me.*

It is only in the civil and historical sense, that the words, *Thou art my Son, this day have I begotten thee*, are applicable to David: *My son*, as the adopted heir of the theocracy; *this day*, of his complete inauguration to the full sovereignty over the united Tribes.

This Title of Sonship was so annexed to the theocratic scepter, that it is given even to the most unworthy branches of the house of David. Thus, Ezekiel, xxi. 10. expresses with great energy the cessation of the Vice-royalty till Christ should rule in person. *The sword contemneth the scepter of my Son, of Zedekiah, as an ignoble wood. Thus saith the LORD, remove the diadem and take off the Crown: this shall not be the same: exalt HIM that is low, and abase him that is high;*

high; I will overturn, overturn, overturn it, and it shall be no more, until HE come whose right it is, and I will give it HIM. Such is the sentence of deposition denounced on the last of the Kings of the House of David, reserving the hereditary succession to the Messiah.

The beauty of the image, expressed by this relation of paternity and sonship, consists in the analogy between the divine and the deputed sovereignty. As the Son of God, in his Office of Mediator acts with delegated powers, *to the glory of the Father*; so the temporal King, as deputed to sit on the Throne of the Lord over Israel, is with great elegance and concinnity decorated with the filial title: **THOU ART MY SON.** But as this appellation is borrowed from the filial character of Christ, it is properly and strictly applicable to Christ only: and we see at first glance, how much more aptly it applies to the great antitype, than to the type himself. But the high import of this Title, as proper to Christ, demands a special elucidation. It is applied in the

New Testament, both to his Resurrection, and to his Eternal Deity: not, as if these two senses were so distinct or different, as to be incompatible; but as the one implies the other. St. Paul to the Romans teaches us the connection between these two ideas: He was *declared to be the Son of God with power, according to the Spirit of Holiness, by the Resurrection from the dead*¹². The two ideas, of the Deity and Resurrection of Christ, are here combined, as cause and effect. They are elsewhere represented distinctly: his Resurrection; *The promise, which was made unto the Fathers, God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second Psalm: Thou art my Son, this day have I begotten thee*¹³. Here by a figure not unusual in Scripture, the Earth is represented as a common Mother, and Christ, being raised to life by the power of God, is represented as born of the Parent-earth¹⁴. The inspired author of the Epistle to the Hebrews applies the same

¹² i. 3, 4.¹³ Acts xiii. 33.

Huet. p. 575.

¹⁴ See Bishop Kidder, I. 285.

words,

words, to prove that *Jefus is fo much higher than the Angels, as he hath BY INHERITANCE a more excellent name than they. For unto which of the Angels faid he at any time, Thou art my Son, this day have I begotten thee* The fame facred writer confiftently applies thefe words to Chrift's immortal priesthood ¹⁵, the effect and confequence both of his divine nature and of his refurrection. From all which citations illustrating each other, *Thou art my Son*, ftrictly denotes his DIVINE Filiation; *this day*, expreffes that eternal NOW fo fuitable to him, *who is the fame yesterday, to day, and for ever*; an eafy confequence of his filiation and offices is his revival from death, which could not detain fo illuftrious a victim ¹⁶.

The firft idea, which this Pfalm impreffes on our minds, is of a violent and powerful OPPOSITION to the purpofe of God, whether refpecting the throne of David, or the kingdom of Chrift. In the historic view, it refpects the confederacy of the tributary Princes to difmember his dominions and

¹⁵ v. 5. vii. 24—27.

¹⁶ Acts iv. 25. 33.

renounce their dependency¹⁷. As it respects the Christian Religion, it merits a fuller illustration, from the history of PERSECUTION in all ages of the Church.

In the character of Christ and his Gospel, the union of transcendent goodness with irresistible power is a clear and certain mark of divinity. In human life, the gentler virtues are in themselves defenceless, weak, and inefficacious, and they generally solicit the protection of others. But in divine things, that *meek and quiet Spirit*, which is the *ornament* of Religion, is attended with a secret energy, which bears down all opposition.

Persecution in its cause and origin is an opposition to Truth, which however impious or unnatural, is deducible from the influence of evil, human and spiritual, on the state of Society. The utmost efforts of persecution have been employed, to frustrate and suppress the gracious work of Man's Redemption. And those efforts

¹⁷ 1 Chron. xviii. xix.

would

would have been effectual, *if this work, or this counsel*, had been of men. For nothing human, however powerful; much less, could aught, so feeble as our infant-church, have resisted or sustained the Jewish and Gentile persecutions. As for other wise purposes, so especially, to discriminate his revealed will from human inventions, God hath permitted Christianity to undergo this fiery trial. Nor does it seem to be the intention of his Providence, that some great opposition should ever cease to explore its Truth, in some form or other, either of external violence, or of literary controversy. Accordingly, persecution, of the most exquisite severity, hath prevailed to a degree that makes it the most surprizing phenomenon in the history of Man. It began in Jewish envy, which could not be satiated but by the Cross of Christ, by the dispersion, imprisonment, and death of his first followers. Gentile violence, enforced at intervals for ccc years by the greatest civil power that ever existed, filled the Church with Martyrdoms.

The tyranny of the Cefars was gradually extended from Rome to Italy and the Provinces. Nothing can be more deceitful or delusive than the specious apologies by which that arbitrary government hath, of late, been exculpated from the malignity of persecution. If we were possessed of the ancient collection of Edicts against the Christians, formed by the civilian Domitius, *de Officio Proconsulis*, we should better know the pretences and extent of the Persecutions¹⁸. One circumstance alone marks their atrocity. The Christians were put to the question, a kind of punishment, never inflicted in any other Gentile State, merely for opinions. The descriptions and records we have of those Tortures are among the most shocking monuments of human savageness. In Africa, they were condemned to the Mines; a sentence of extreme rigour¹⁹. Others were exposed to wild beasts, which sometimes were compelled to fury, and reluctantly violated the bodies of the Martyrs.

¹⁸ See Lact. V. 11. Moth. R. C. p. 108.

¹⁹ Cyprian, *epist.* 76—80. *ad martyres in metallis*,

The Neronian persecution, related by Tacitus ²⁰, chills us with horror: that of Domitian, anno 94. is more remarkable for the dignity than the number of the Confessors. But if we consider the sanguinary genius of the Roman people, their delight in cruel spectacles, their gladiators, amphitheaters, theriomachies (for we must invent new words to express their savage sports) their very feasts and funerals polluted with the blood of slaves and citizens: we may justly infer, that the Christian martyrdoms, urged both by civil and religious animosities, were numerous, though only the distinguished victims, of eminent sanctity and station, were recorded in the martyrologies. The cause of the Gentile Persecutions, authorized even by their best Princes, was honourable to the Christians. It was their heroic firmness in rejecting and opposing the magnificent idolatries of the Empire, their constancy in refusing a grain of incense to their altars, and their noble profession of the exclusive tenet of one God and one Mediator.

²⁰ Annal. xv. 38. Mosh. R. C. p. 111.

None of the early persecutions were more keen and authorized, than that of the philosophic Emperor, M. Aurelius, who seems to have sacrificed every sentiment of humanity to the dictates of Stoicism, to his own apathy, and to the rigour of the Roman Laws in asserting the established idolatries ²¹.

Severus attempted to suppress Christianity by forbidding any new conversions ²².

In those ages, the Presidents of Provinces did not wait for the Imperial Edicts, but carried on a system of persecution for their own advantage and to gratify the populace. Many Christians were obliged to purchase their safety by money: and some fell into apostacy, expressed by sacrificing and offering incense ²³. At length Diocletian's Edict, A. 303. commanded all the Churches to be demolished and the Scriptures every

²¹ Euseb. V. 2. of the Martyrs of Lyons and Vienne, A.D. 177. Mosheim. de R. C. p. 247.

²² Judæos fieri sub gravi pœna vetuit: idem etiam de Christianis sanxit. Spartian. in Sev. c. 16, 17.

²³ Mosheim. R. C. p. 482.

where

where destroyed throughout the Empire. The characters of those times are such, as to evince, that neither the will nor the power of the persecuting Princes were checked in their exertion²⁴: and the whole history of Persecution furnishes this conclusion: that the constancy of the Martyrs was the result of a clear conviction of the Truth of Facts, for which they suffered: and that an unarmed and passive Religion could not have sustained the Roman Persecutions, without the Divine Protection. Thus Persecution itself is an evidence of a Revealed Religion: but Persecution predicted gives to that evidence the force of Demonstration; and Christ himself, and the ancient Prophets foretold that this Religion should first be *persecuted*, and then *established*, by the civil powers of the world.

Antichristian malignity succeeded to that of gentilism, and raged for a thousand years, under the Papacy and the New Empire, which like the Jews and Gentiles

²⁴ Euseb. viii. 17.

combined their forces, to extirpate all that was venerable or amiable from among mankind. At length, Persecution brought forth a monster of cruelty and injustice, which from the beginning of the XIIIth Century, anno 1206, deluged the world with murder, and was the genuine parent of those massacres in Piedmont, where the Alpine snows were red with Valdensian and Protestant blood; of all that carnage in Spain and the Netherlands, in France, and in Ireland, whose horrors are recent and too authentic in the records of History.

Civilization and the Reformed Religion have in a good measure abolished persecution in all the Protestant States; the Reformation itself having first sustained as sanguinary persecutions, as the primitive Church. But in the present age, another species of opposition hath been adopted, and is likely to continue long in the world: I mean, that of polemic and literary Infidelity. If there was any flaw, or weak part in the Christian Religion, it would have cause to dread this literary inquisition,
more

more than all the fires of Popery, more than the rods and axes and tortures of Gentilism.

The intention of divine providence in permitting this unremitted opposition, and in rendering it inefficacious, is, incontestibly to evince, that the Religion which could sustain such trials, is a Divine instrument to reform and bless those, whose Faith and Constancy should be approved.

✱. 9. *Then shall he speak unto them in his wrath,*

And vex them in his sore displeasure.—

9. *Thou shalt break them with a rod of iron,
Thou shalt dash them in pieces like a
potter's vessel.*

If we reflect on the revolutions in the greatest empires, by which their hostility to Christ has been signally defeated; we shall find these predictions amply verified. The excision of Jerusalem by the Romans; the subversion of the idolatrous Roman Empire by the barbarous invasions; the demolition of the Papacy, weakened and dismembered by

by the Reformation, and in God's good time to be *broken in pieces* and annihilated:—are such effects of Christianity rejected, persecuted, and corrupted, as demonstrate, that this holy and passive Religion is under the invincible protection of the Divine Providence. The Psalm, we are commenting, is so strong a confirmation of this Theory, that, I believe few of its Readers are unimpressed with its true subject: a mystical description of a Religion, violently opposed, and powerfully persecuted; triumphant over its persecutors; the persecuted Religion established, universal, and perpetual; and conferring true felicity on all who virtuously adhere to it, and place their faith and reliance on its divine author.

Be this then the FIRST proof of the divinity of the Christian Religion, which this prophetic Psalm affords us, as it is so sublimely and devoutly expressed by the Apostles: *Lord, thou art God, which hast made heaven and earth, and the sea, and all that in them is; who by the mouth of thy servant David hast said, Why did the heathen*
rage

rage, and the people imagine vain things? the kings of the earth stood up, and the rulers were gathered together, against the LORD and against his CHRIST. For of a truth, against thy holy child Jesus, whom thou hast anointed, both Herod and Pontius Pilate, with the Gentiles and the people of Israel, were gathered together, for to do whatsoever thy hand and **THY COUNSEL DETERMINED BEFORE TO BE DONE** ²⁶.

It was my intention to have completed such observations as have occurred to me on this prophetic Psalm; but the copiousness of the matter would extend this Discourse to an immoderate length. I shall therefore at this time only subjoin a few conclusions, from this single Topic. And

First, The extreme guilt and danger of a prevailing opposition to Christianity, either by a national spirit of apostacy and unbelief, or by popular viciousness in its external profession, or by the personal resistance of eminent individuals, whether in public or literary departments.

²⁶ Acts iv. 24—30.

Great-Britain (a mere spot, though a most highly favoured spot in the Empire of Christ) hath of late years gone portentous lengths in an avowed infidelity; her men of fashion and her polite-writers have openly abetted this fatal apostacy; which hath visibly produced the worst effects, first on the manners of the people, and then on the national glory and greatness. Pardon my honest yet respectful freedom, if, while all men's minds are oppressed with the weight of public loss and danger*, I earnestly exhort you, not to be inattentive to the only means of safety: the Christian FAITH efficaciously reforming the MANNERS of the Nation. For the Christian Religion itself, we have nothing to fear. The inefficacy of all opposition to it, is as evident from experience, as from prophecy. If that Religion hath prevailed in the world, notwithstanding the opposition of the Jewish Rulers and of the Roman Empire; it is not now to be shaken or subverted by any local apostacy, much less by the puny efforts of personal impiety, by the infide-

* This was written 1782.

lity of individuals of whatever rank, or by the sophistry of the most eloquent writers.

But with respect to the *danger* of unbelief and apostacy, to nations and to individuals, it is as demonstrable both by argument and fact, as it is strongly expressed in this prophecy :

*He that sitteth in the heavens shall laugh ;
The Lord shall have them in derision.*

This bold figure is very expressive of the unavailing efforts of human malignity against the purposes of God ; in whose sight, they are contemptible, and defeated by the feeblest and most unlikely means. Human or diabolic malice, opposing divine Truth, is not a formidable object ; but a despicable enemy, and an easy conquest. *He shall laugh them to scorn : it is added, he shall vex them in his sore displeasure.* The victory is achieved : the conquest is as complete, as it seemed improbable. This was of old conspicuously verified, in the destruction and dispersion of the Jewish nation, in the defeat and death of persecuting Princes, and in the ruin and dismembering

of the Roman Empire. And are we so infatuated, as to suppose we are able to make ourselves Exceptions to the constant measures of divine Providence, annexing general happiness only to the degrees of Christian Faith and Virtue. Many degrees of both undoubtedly remain among us: Let us labour to convince the enemies of Revelation by the most persuasive argument, that the Christians, professedly and avowedly as well as sincerely such, are as true friends to the Community by their moderation, charity, and piety, as the Infidels of all ranks are ruinous and destructive to it by their luxury and profligacy, by their unprincipled selfishness, and their portentous impiety. The revival of the Christian Faith and Manners would, by reviving the virtue of the nation, revive its fortitude, its loyalty, its resources, and its public spirit, and these would soon be followed by its unanimity, glory, and felicity.

For us, who receive with all gladness the word of God, let our faith be attended with submission and duty. *Serve the Lord with fear,*

fear, and rejoice with reverence. Be deeply convinced of the authority, as well as reasonableness, of his most amiable law; study to conform your tempers to its Divine Spirit; not doubting of the truth and certainty of that unspeakable happiness, which is the result of a virtuous conduct, in professed subjection to the Gospel of Christ: a happiness expressed with so much energy in the last words * of this Psalm; *Blessed are all they that put their trust in Him.*

* Ultimum comma non nisi per enormem impietatem ad Davidem referri posse animadvertit Calvinus; in Theol. phil. 1. 573.

PROOFS AND ILLUSTRATIONS.

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DE Sacra Poesi Hebr. Pr. XI. de Allegoriâ Mysticâ. Psalmi secundi argumentum est, David frustra adversantibus inimicis Dei decreto in regno confirmatus. Duplex est persona Davidis, propria et allegorica. Si carmen hoc perlegentes primo in propria Davidis persona oculos defigimus, sententia apparet satis et per se perspicua, et sacre historię luce abundè illustrata : per totum quidem verbis ardentior, figuris elaborata, et semel atque iterum ita exaggerata est dictio, ac si consultò nos moneret, majus quiddam ac sublimius intus inclusum latere, atque ultro etiam in argumenti penetralia aditum aperiret. Quod si ea secuti indicia, ad interiorē jam partem animum intendimus, et ad personam Davidis allegoricam eadem accommodamus ; major rerum ordo protinus exsurgit, nec modo sublimior et augustior, sed clarior etiam emergit sensus. Si quæ prius audaciora videbantur, si quæ paullo elatiora, quam proximæ materiæ conditio ferret ; ea jam apparent imprimis apta, expressa, dilucida, et ad potioris argumenti digna-

dignitatem præclare comparata*. Postquam hoc modo duas hæc argumenti partes seorsum et singulas attentè perpendimus, easdem intueamur tandem conjunctas. Hoc in situ jam elucebit elegantissimi carminis venustas omnis et sublimitas. Licebit perspicere duarum imaginum, et magnam inter se distantiam, et perpetuam tamen conspersionem et consensum, et quasi inter cognatas, oris ac lineamentorum omnium miram similitudinem; utriusque analogiam accurate servari; utrique suam veritatem competere, ita ut quæ ex altera expressa est, ipsa tamen archetypa videri possit; dictioni novam lucem pariter inferri, ac sensibus elationem et pondus accedere, dum ab humilioribus ad sublimiora, ab humanis ad divina, facili gradatione ascendunt, donec præcipua argumenti pars et in clarissimo lumine collocetur, et summum altitudinis gradum obtineat.

* Nota Editoris. Hoc ergo si ita est, si ob Pauli auctoritatem dubitari nequit, quin de Christo ejusque Resurrectione et Regno psalmus agat: quid est, quod suadeat eum et de Davide accipere? Non nego, Davidis victorias, majore verbis audacia data, ejusmodi carmine celebrari potuisse; aliorumque insuper, de quibus nemo hic cogitare sustinet, regum Hierosolymitanorum: at meminimus, orationem non ad eos omnes pertinere, de quibus simile quid dici posset, sed ad illum unum, de quo agitur: qui si hic Christus est, dimittamus Davidem.

To illustrate the Double Sense by examples from polite Literature, will shew at once the supreme elegance and appositeness of this mode of information. The most undiscerning Reader is warmed with that blaze of Poetry which Horace displays in those Odes which describe the War of Troy or the Rebellion of the Titans. But the Critic who discerns the Antonian party under the persons of the vanquished Trojans, Agrippa and Augustus in the arms and insignia of the Homeric gods and heroes, has a far superior taste of those exquisite allegories :

Eheu, quantus equis, quantus adest viris
Sudor! quanta moves funera Dardanæ
Genti! jam galeam Pallas et ægida
Currusque et rabiem parat. lib. i. od. xv.

and still more sublimely and distinctly, l. iii. od. iv,
—— scimus ut impios
Titanas immanemque turmam
Fulmine fustulerit corusco

Qui terram inertem, qui mare temperat
Ventosum, et umbras regnaque tristia,
Divosque mortalesque turbas
Imperio regit unus æquo.—

Sed quid Typhoeus aut validus Mimas
 Aut quid minaci Porphyryon statu,
 Quid Rhœtus evolvisque truncis
 Enceladus jaculator audax

Contra sonantem Palladis ægida
 Possent ruentes? hinc avidus stetit
 Volcanus, hinc matrona Juno, et
 Nunquam humeris positurus arcum

Qui rore puro Castaliæ lavit
 Crines solutos—

where he introduces in the person of the Delian god, his hero Octavius, and the Actian victory.

Thus in another place he speaks of the army of Cassius and Brutus,

——domitos Herculeæ manu
 Telluris juvenes, unde periculum
 Fulgens contremuit domus
 Saturni veteris.—lib. 11. ode XII.

The imagery in these quotations may be paralleled with that of David in the 11d Psalm, so far as concerns the poetical ordonnance. Powerful enemies oppose the erecting of a just empire; and are themselves defeated by the will of heaven. This parallel is the more pertinent, as the Roman

empire, settled in the person of Augustus, was in the counsels of heaven the splendid theatre, on which Omnipotence was to display the triumphs of the Christian Religion.

I produce this instance from a classical and correct Latin Poet with the greater freedom, because it refutes that assertion of a learned Critic, that no other Language or Poetry, but that of the Hebrews, furnishes examples of a double sense. *Mihi vero perquam suspecta sunt, quæ soli omninò sacro Hebræorum carmini propria dicuntur.* J. D. Michaelis on Bp. Lowth. Pr. xi. p. 223. But there is this great disparity between poetry and prophecy, between the civil and religious use of the double sense. In the Poet, on the ideas of gentilism, the type is far more illustrious than the antitype. The war of the giants and the thunders of Jupiter exceed the subject of which they are emblems; and weaken the effect of the allegory. But in Prophecy, it is exquisitely perfect: as sublime and poetical images drawn from the truth of history, are employed in the type, merely to introduce an antitype transcending all ideas of terrestrial greatness. Thus, Psal. lxxii. the reign of Solomon, fortunate and pacific, is indeed an illustrious subject: but its lustre disappears, when set in comparison with the universal reign of the Messiah.

The

The 14th Eclogue of Virgil is a regular Prophetic Allegory drawn from the source of the Sacred Writings: and every one sees, that the felicity of the Times described by the Poet was far greater than could have been completed in the historic subject. This poem, fixed in every one's mind and memory, made the ideas of Redemption familiar and intelligible to the Roman people. *Constantini oratio ad SS. coetum. c. 20. 21.*

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Of the house of David in Domitian's time: *Euseb. H.E. III. 19. 20.* Of Mary's descent, see *Tillemont. H.E. I. p. 97. 262.* *Buddeus, H.E. II. 757.* *Matthæus genus Josephi ex Davide per Salomonem deducit; Lucas genus Mariæ ex Davide per Nathanem.*

The royal line of David by Solomon being extinct in Jeconiah, the right to the crown passed into the line of Nathan, second son of David, to Salathiel, and Zorobabel: who having two sons, Abiud and Rhesa, the royalty descended to the line of Abiud, of which Joseph was the last: who espousing the Virgin Mary of the line of Rhesa, Jesus was both naturally the Son of David and legally the heir to his kingdom.' Thus the learned Dr. South's Sermons, Vol. III. p. 279.

The preservation and lineal succession in the house of David, from that Monarch to the reign of Domitian, is singularly providential. Of the two kingdoms into which the Nation was divided, there were xx Kings of Judah of the house of David in above 500 years; while in half that period an equal number obtained the x tribes, in very few instances the Son succeeding to the Father. Josephus ascribes this disparity to the better moral character of the kings of Judah: but, allowing the force of that solution in the few instances he alleges, (though all were defective, even the kings of Judah failed, Ecclus. xlix. 4.) yet we cannot but observe the singular protection even of the worst and feeblest of them, when assaulted by the whole power of the x tribes, of Egypt and Africa; of Arabia, Assyria, and Babylon, as the completion of that prophecy, Psalm lxxxix. 35. *I have sworn by my holiness, that I will not fail David: his seed shall remain for ever, and his throne as the sun before me.* When this royal house was so far extinct by the cruel ambition of Athaliah, as to exist only in the infant Joash, the care of Providence in his preservation had an evident view to the King that was to descend from him: οὗτος ὑμῖν ὁ βασιλεὺς, says the good Jehoiada, ἐξ ἐκείνης τῆς οἰκίας, ἣν ἴσε τον θεον ὑμῖν προφήτευσαντα, βασιλεύειν ἀχρι του πάντος χρόνου. Jos. Antt. ix. 7. 2. vid. viii. 12. 6. In

In Psalm LXXXIX, there is an accurate distinction between the *children* of David, his civil successors, and the *Son* or seed of David, The Messiah, of whom so magnificent things are said,

ψ. 37. *His seed shall endure for ever,
And his throne as the sun before me.*

See Bp. Kidder. P. I. ch. 3. and Dr. Kennicott, on Psalm lxxxix. When we discern the Deity so solicitous for the perpetuity of a domestic succession, we may be well assured, that his whole administration of the world itself is intimately connected with the fortunes of that family. We conclude then with Le Clerc (whom I cite in preference, as a rational Commentator) ‘*promissa hæc de æternitate regni in Davidis prole, in nullo impleta sunt nisi in Jesu, Mariæ Filio, a Davide oriundo, qui etiamnum in cœlo regnat, atque ad consummationem omnium rerum regnaturus est.*’

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In the Epistle from the Christians relating to the martyrs of Lyons and Vienne (lately translated from Euseb. V. I—3. Niceph. IV. 16—18. with learned and judicious Notes) mention is made of the *πανεργυρισ* or ‘General Convention, ‘on occasion of the great annual solemnity, ‘when the sixty nations of Gaul met at the altar ‘sacred to Rome and Augustus. The figure of ‘this celebrated altar may be seen on medals: ‘and

‘ and it is particularly delineated by Meneſtrier, ‘ *hiſtoire de la ville de Lyons.*’ p. 68.—Notes, p. 195. Vid. P. de Marca, de *Primatibus*. §. ci—cvi. Gruter. p. cccxx. cdxxxix. which memorable narration, in Euseb. ſhews how great an obſtacle the Pagan ſolemnities threw in the way of Chriſtianity: ſo as to produce a direct contrast between them, in which the Pagans had all the privilege of barbarous and wanton puniſhment, the Chriſtians only the paſſive part of conſtancy and martyrdom.

In the Pagan Eſtabliſhment, the connection between Religion and the State was inſeparable: The cities of Aſia had temples, holy rites, and feſtival days in common. They had alſo a common prieſthood, termed in the Roman law, *Aſiarchia*. Each city choſe yearly an *Aſiarch*. Notes. p. 99. See Wolfius on Acts xix. 31.

Notes on the Martyrdoms at Smyrna and Lyons.

P. 200. ‘ We know that a rabble of Ægyptian, Syrian, Etruſcan and Grecian deities, obtained the privileges of citizenſhip at Rome: and that the ſixty nations of Gaul concurred in erecting an altar to a *city* and a *living* man. The politicians, who deviſed or who eſtabliſhed ſo ſtrange a community of Gods, would not have excluded CHRIST from their pantheon. But it is

is probable, that they soon discerned the unfociable nature of the Christian Religion, and on that account persecuted its professors. I speak of the unfociable nature of the Christian Religion; because a Religion founded on the Unity of the Supreme Being, is necessarily unfociable, and can never be incorporated with any species of polytheism. They who understand the genius of Christianity will not suppose unfociable and intolerant to be synonymous.' I have transcribed this excellent observation, because it contains a great deal of truth in a little compass. He who would see it proved in detail may consult the Div. Leg. of Moses, B. II.

The vulgar Pagans delighted in worrying the Christians, from the attachment they had to the pageantry and debauchery of the pagan rites. —ibid. p. 201.

Intolerance was of the essence of the Magian system: and the flames of persecution soon reached the Jews and Christians. Agathias. II. 164. D'Herbelot. môr, Ardschir. Mosheim on Cudworth. I. 249. 327.

Of the Persecutions in Persia, see Mosheim, H.E. p. 152. 198.

Sozomen. II. 1—13. Forty years persecution. A. D. 330—370.

The Persian martyrology. Rome, 1748. 2 f.

Vararanes, anno 421. Socrat. vii. 20.

Theodoret. v. 39. Bayle. v. Abdas.

Of the Diocletianean persecution, or rather that of Maximian Galerius, See Euseb. H. E. viii. Laët. M. PP. Mosheim. sec. iv. Tillemont. tom. V.

J. Lipsius, saturn. I. c. 12. (Opp. t. iii. p. 903.) speaking of the amphitheatres: mention, si non unus aliquis mensis Europæ stetit vicenis capitum millibus aut tricenis. heu mores! Is it to be supposed that a people so sanguinary in their diversions, at the expence of the lives of their own slaves and citizens, should be sparing of the obnoxious and devoted lives of the Christians?

Cyprianus: Epist. LXXVI. A. 257. Exemplum vestrum secuta multiplex plebis portio, confessa est vobiscum pariter, et pariter coronata est; connexa vobis vinculo fortissimæ caritatis, et a præpositis suis nec carcere nec metallo separata. Cujus numero nec Virgines defunt, quibus ad sexagenarium fructum centenus accessit, quasque ad cœlestem coronam gloria geminata provexit. In pueris quoque virtus major ætate, annos suos confessionis laude transcendit, ut martyrii vestri beatum gregem et sexus et ætas omnis ornaret.

Qui

Qui nunc vobis, dilectissimi fratres, conscientiae victricis vigor? quæ sublimitas animi? quæ in sensu exultantia? qui triumphus in pectore?—

Epist. LXXX. A. 258. Rescripisse Valerianum ad Senatum, ut Episcopi et Presbyteri et Diacones in continenti animadvertantur: Senatores vero, et viri egregii, et equites Romani, dignitate amisâ, etiam bonis spolientur, et si, ademtis facultatibus, Christiani esse perseveraverint, capite quoque multentur: Matronæ, ademtis bonis, in exilium relegentur: Cæsariani quicunque vel prius confessi fuerant, vel nunc confessi fuerint; confiscentur, et vincti in Cæsarianas possessiones descripti mittantur.

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The philosophers reproached our Martyrs with mere obstinacy, *ψλην παραλαξιν*. Marc. Aur. xi. 10. and with the audacity of Barbarians, Porph. in Euf. H. E. VI. 19. p. 281. *βαρβαρον τολμημα*, to express their generous contempt of the Roman gods and the Imperial edicts.

Of the Decian persecution, Dionysius Bp. of Alex. in Euseb. H. E. VI. 39—42.

After a profound peace of XIII years, ab A. 218. ad A. 230. Maximin persecuted such of the Bishops and Presbyters as had been connected with the family of the virtuous Emperor Alexander.

Vale-

Valerian's persecution. Euseb. VII. 10. from Dionysius of Alex. This worthy prelate, in his conference with the præfect Æmilianus, lays open the principal Cause of the Persecutions :

P. 335. ἡμεῖς τον ἕνα Θεον και δημιουργον των ἀπαν-
τον—σεβομεν. Αἰμιλιανος ειπε—τις γαρ ὑμας κωλυει
η τουτον, ειπερ εστι Θεος, μελα των καλα φυσιν Θεων
προσκυνειν ; Θεους γαρ σεβειν εκελευσθητε, και Θεους ους
παντες ισασι. Διονυσιος απεκρινατο· ἡμεῖς ουδενα
ἕτερον προσκυνουμεν· κ.τ.λ. The persecutions
were among the principal Causes of the wide
diffusion of the Gospel. The persecuted Bishops
and Presbyters driven into exile or captivity
converted the rude and barbarous people with
whom they sojourned. Thus, Dionysius made
the deserts of Egypt to blossom as the rose :
τοτε προλον δι ἡμων ο λογος επεσπαρη. κ.τ.λ.

Concerning the paucity of martyrs, we may
assent to the system of Dodwell properly quali-
fied, during that long period of CL years from
Nerva to Decius, when the persecutions were
local and fluctuating. But what idea can
reach the ferocity of that æra, so emphatically
styled the æra of Martyrs, when Diocletian
slaughtered 17000 Christians within 30 days :
and when in Egypt only, were slain 144,000,
and 700,000 exiled ! when as Sulpitius Severus
expresseth it, *Omnis fere sacro Martyrum cruore*
Orbis

Orbis infectus est. See Euseb. viii. 1—17. and Lactant. de MM. PP. who were eye-witnesses; and Daubuz. on Rev. vi. 9. Seal v.

S. Basnage. 1.807. Ann. xcvi. n. 6.—moderates between Dodwell and Ruinart with a fair and probable decision.

In the last persecutions, Cruelty was ingenious in every mode of torture that was *not* mortal.

Lactantius, Div. Inst. V. 11. Quis Caucasus, quæ India, quæ Hyrcania, tam immanes, tam sanguinarias unquam Bestias aluit? Speaking of Diocletian; nemo hujus tantæ belluæ immanitatem potest pro merito describere, quæ uno loco recubans, tamen per totum orbem dentibus ferreis sæviit. Audi, præ nimia timiditate, plus audi sunt, quam jubebatur; alii suo proprio adversus justos odio; quidam naturali mentis feritate; nonnulli ut placerent; et hoc officio viam sibi ad altiora munirent. Aliqui ad occidendum præcípites extiterunt, sicut unus in Phrygia, qui universum populum cum ipso pariter conventiculo concremavit. Sed hic quanto sævior, tanto clementior invenitur. Illud vero pessimum genus est, cui Clementiæ species falsa blanditur: ille gravior, ille sævior est carnifex, qui neminem statuit occidere. — Contendunt igitur ut vincant, et exquisitos dolores corporibus immittunt, et nihil aliud devitant, quam ut

ne

ne torti moriantur.—Quin etiam sceleratissimi homicidæ contra pios jura impia condiderunt. Nam et constitutiones sacrilegæ, et disputationes jurisperitorum leguntur injustæ. Domitius de officio Proconsulis libro septimo rescripta Principum nefaria collegit, ut docerèt, quibus pœnis affici oporteret eos, qui se cutores DEI confiterentur.

Euseb. de vit. Const. i. 58. et orat. in laudem Const. c. 7. These pieces of Eusebius, together with his Ecclesiastical History present us with the noblest subject, ever treated by any uninspired Historian: the complete establishment of Christianity. The historian himself, learned as he was, did not conceive the greatness of his subject: the effect of his work, like that of an Epic Poem, results from the gradual tendency of all its parts to produce so singular and so great an event, as the conversion of the Roman Empire.

DISCOURSE IX.

P R O P H E C I E S OF THE K I N G D O M OF CHRIST.

P S A L M II.

8. *Ask of me, and I shall give thee the heathen for thine inheritance,
And the uttermost parts of the earth for possession.*

AT the time of this predictive promise, there was no apparent probability, that any of the idolatrous nations should renounce their superstitions, and adore the God of Israel. It was no less improbable, that the kingdom of David, though extended by his victorious arms from the Nile to the Euphrates, should in a political sense become universal. So that the expression, *I will give thee the heathen for thine inheritance*, can relate only to a religious empire, and *the utmost parts of the earth for thy possession*, to the universality of that Religion.

With respect to civil and political dominion, from the commencement of the Hebrew monarchy to its extinction, it was providentially so constituted, as to exclude an undefined extent of territory. David, because he adhered strictly to the fundamental laws of the Theocracy, was signally blessed with a far greater extent of dominion, than any of his successors: but in his own reign, the neighbouring monarchies, of Egypt to the South, of Assyria to the North, were making rapid advances to their destined greatness; not to insist on the maritime states of Tyre and Palestine, who held the sovereignty of the sea, before Carthage existed. These kingdoms were insurmountable barriers to the utmost power of the Jews, when most warlike and united; as they were under David, who appears to have had the sublimest martial genius of all the ancient Kings, both by establishing a numerous militia, and by first instituting military orders. But as our antagonists are more inclined to depreciate than over-estimate the power of the Jewish State, they will concur with us,
that

that conquest and extensive territory was neither the principle nor the strength of that government.

As an universal Empire was not the object of the Jewish polity, still less was an universal Religion. In both respects their national peculiarity was wonderfully characterized :

*Lo, the people shall dwell ALONE,
And shall not be reckoned among the nations.*

and the solution of the singular problem we are about to investigate will prove the completion of another oracle: *I shall see him, but not now: I shall behold him, but not nigh. There shall come a star out of Jacob, and a scepter shall rise out of Israel*^{1*}: where, as in the II^d Psalm, the conquests of David are primarily intended: but in the nobler sense, the Scepter denotes the King of Kings, and the hieroglyphic of a Star prefigures a God.

¹ Numb. xxiii. 9. xxiv. 17.

* Philo, who writes so divinely of the Logos, has rightly interpreted this oracle: *Εξελευσεται ποτε Ανθρωπος εξ υμων, και επικρασει πολλων εθνων, και επιβαινουσα η τουδε βασιλεια καθ' εκαστην ημεραν προς υψος αρθησει.* de vita Mosis, lib. I. p. 440.

Profelyting the conquered nations was not the design of the theocracy; and king David, whose glory it was to adhere to its maxims, never attempted it. We never read, that he availed himself of his victories, to induce a change of Religion among the tributary nations. The mode of those ages was, not profelytism, but intercommunity; as God's people often exemplified to their cost; the associating false gods with the true, being the essence of their sin, and the cause of their punishment. Yet the predictions are full of this exalted subject, so dissimilar from the very genius of judaism*; but the distinguishing character of another revelation in a distant age: a revelation, unlimited as the clemency of God, and which, in due time, will open and extend the Jewish peculiarity to all the nations of the earth.

* See Mr. Mede's diatribæ, III. XI. Jos. B. J. VI. 6. *μη δειν αλλοφυλον ενλος του αγιου παριεναι.* This was inscribed on the *μεσολαιχιον*, to which St. Paul alludes, Ephes. ii. 14. The Gentile's Court seems to have been proper to the Second Temple, the Gentiles in the First worshipping without at the Temple-door in the holy mountain only. Mede. p. 46. who cites Isai. lvi. 6, 7. and amends the version of Mark xi. 17. *My House shall be called a House of Prayer to all the Nations.*

Let

Let us apply our attention to the steps and progress of the national CONVERSIONS, which form so pleasing and interesting a part of the prosperous fortunes of the Christian Church.

Christ himself *was not sent but to the lost sheep of the house of Israel*³, and the chief scene of his ministry was the northern province of Galilee, *which sat in darkness*, neglected and despised by the Jewish teachers. From Galilee Christ, in less than iv years, with wonderful diligence, diffused the Gospel over all the Holy Land: and closed his glorious labours with the Reformation of Religion in the capital City. Thus Jerusalem, the city of the Great King, the favoured seat and throne of the theocracy, was first illumined by the Sun of Righteousness, which beaming from the East, hath diffused its lustre beyond the Atlantic Ocean. It was expressly predicted, that *out of Zion should go forth the Law, and the word of the Lord from Jerusalem*⁴: and, by our inspired Psalmist, *yet have I set my*

³ Matth. xv. 24.

⁴ Isaiah ii. 2—5. Mic. iv. 2.

King upon my holy hill of Sion. The kingdom of David was firmly established by his conquest of the Jebusites⁵, when he made their strong fortress on Mount Sion, the seat of his royal residence, garrisoned with his bravest troops and Worthies. With a religious correspondence to these martial images, the peaceful kingdom of Christ began from Jerusalem, and was from thence extended to other nations. From thence as from a center, the Apostles began their preaching: from thence, *their lines went out through all the earth, and their words to the end of the world*⁶, which is elegantly adapted to this sense by St. Paul. *Faith cometh by hearing, and hearing by the word of God. But I say, have they not heard? Yes verily, their sound went into all the earth, and their words unto the ends of the world.*

This was literally verified, first viva voce, and then more amply and durably by the ancient Translations of the Holy Scriptures, many of which are still extant: the Oriental versions; the Chaldee, the Syriac, Arabic,

⁵ 2 Sam. v. 7. ⁶ Psalm xix. 4. Rom. x. 17, 18.

Armenian, Malabaric : the Septuagint and other Greek translations : the old Italic, St. Jerome's, and the Vulgate, besides the modern Latin Versions : and in all the Western Tongues now spoken : and of the New Testament, the ancient versions, Italic, Vulgate, Syriac, Armenian, Coptic, Ethiopian, Arabic, Persian, Gothic : all which attest the incorruption of our Sacred Writings, and the care of Divine Providence for the Conversion of the World. Probably no method of diffusing the sacred light of the Gospel would now be more successful, than editions of the New Testament in the Eastern and other tongues, so as to be accessible to all who have any curiosity to know the Christian Religion.

The Apostles formed the first and best Church at Jerusalem, which continued steadfast in their doctrine, and fellowship, in breaking of bread, and in prayers ⁷. They next enlightened Samaria, and the confines of Syria, Egypt, and Ethiopia : the Morians' land stretched out her hands unto God ⁸. Their Acts within a period of XL years,

⁷ Acts ii. 42.

⁸ Psalm lxxviii. 31.

include a geographical description of the Roman Empire. St. Paul in particular extended his progress from Jerufalem to Illyricum⁹, and probably visited this happy island¹⁰.

Yet that the glory of this great work might reflect all its lustre on the cause, not on the instruments; when Christ ascended to heaven, he received gifts for men¹¹, and, by the mission of the Holy Spirit, he distributed those gifts to all the nations of the Roman world, who are named in their geographical order; in the higher Asia, the Parthians, Medes, and Elamites, and inhabitants of Mesopotamia: in Asia minor, the Cappadocians, Lydians*, the Pontic and Asian Provinces, Phrygia and Pamphylia: the Egyptians and Libyans, including the whole African continent: the Romans, or the continent of Europe: the Cretans: and the free tribes of Arabia: The Christian converts from these several nations diffused

⁹ Rom. xv, 19.

¹⁰ Clem. ad Cor. i. 5.

¹¹ Psal. lxviii, 18, Acts ii. 5—11.

* *Λυδία* for *Ιουδαία*, according to Mr. Bryant's emendation. Obs. p. 310.

the

the sacred flame, they had caught at Jerusalem. All Church-history attests the completion of those exact and glorious prophecies ; *The kings of Tharſis and of the iſles ſhall give preſents, The kings of Arabia and Saba ſhall bring gifts.* The firſt clause denotes the Weſtern progreſs of the Goſpel, to the iſlands and coaſts of the Mediterranean ; the ſecond, the flouriſhing ſtate of the Eaſtern Churches. The *future* extension and univerſality of the Goſpel is alſo predicted in that delicious poem : *He ſhall have dominion alſo from ſea to ſea, and from the river unto the ends of the earth ; All kings ſhall fall down before him, all nations ſhall ſerve him.* And, to expreſs from how ſmall beginnings this Religion ſhould extend itſelf, ‘ there ſhall be an *handful* of corn in the earth upon the top of the mountains : it ſhall produce a waving harveſt, whoſe fruit ſhall ſhake like Lebanon ; and flouriſh every where in peopled cities, like the graſs, that ſpontaneouſly clothes the earth ¹².’

¹² Pſalm lxxii. 8. 11. 16.

ψ. 16. *There shall be an handful of corn in the Earth—*

His fruit shall shake like Lebanon :

elegantly denoting, by the powers of vegetation, the growth of the Church, to its present extent and future immensity. It is in the literal sense applicable to those proselytes whom the fame and felicity of the reign of Solomon brought into the Jewish Temple : of whom 153,600 are mentioned, as employed in that magnificent structure¹³. an apt and expressive emblem of the far more numerous and perpetual augmentation of the Christian Church ; which is here described in terms very similar to those of Isaiah, II. 1. *In the last days the mountain of the LORD's house shall be established in the top of the mountains, and shall be exalted above the hills, and all nations shall flow unto it.*

This LXXIId Psalm, the last of the Second Book, was written by David on the inauguration of Solomon. It is a most

¹³ 2 Chron. ii. 17.

elegant

elegant description of a just and peaceful government; a literal presage of the felicity of those Times. But if we attentively compare this Psalm with the history of that age, we find a striking diversity between them. The reign of Solomon was distinguished by opulence and power; and the weighty scepter of the house of David was never more felt, than in the hands of this able and politic Prince; and by his apostacy from the sole worship of God, the glories of his reign were reversed. Examine the scope of this prophetic Psalm, and you will find the characters of a very different administration from that of Solomon: an administration distinguished, not by riches, splendour and magnificence, but by equity and mildness, in the protection of the poor and of the great body of mankind, in the universality and eternity of a spiritual dominion:

✱. 4. *He shall judge the poor of the people,
He shall save the children of the needy,
And shall break in pieces the oppressor.*

5. *They*

5. *They shall fear thee as long as the sun and moon endure.*

14. *He shall redeem their soul from deceit and violence.*

The attentive Reader will find, that the words here used, the *poor*, the *needy*, the *afflicted*, are much employed to express moral and religious qualities: that *Poverty of Spirit*, which Christ pronounces *Blessed*, because in believing the Gospel we resign the pride of reason and the pride of virtue; and, feeling our natural destitution and inability, we seek salvation in our professed subjection to Him, who alone is *mighty to save*. The universality of this empire is described in strains abundantly too magnificent for the reign of Solomon, to which the tribes of Arabia, and perhaps the isle of Cyprus, might become tributary.

10. *The kings of Tarsish and of the isles shall bring presents;*

And the kings of Sheba and Seba shall offer gifts.

8. *He*

8. *He shall have dominion from sea to sea,
from the Red Sea to the Mediterranean,
And from the river unto the ends of the
earth, from the Euphrates to the Nile.*

This will suffice for the amplitude of the kingdom of Solomon, in its utmost extent; but a far greater Kingdom is described in the sequel:

11. *Yea, all kings shall fall down before him,
All nations shall serve him.*

which is so disproportioned to the greatest king of Israel, that it would have been ill applied to the kings of Assyria or Babylon, when flushed with conquest, and in all the pride of despotism. But it perfectly corresponds to what all the Prophets have foretold of that Divine King,

17. *Whose name shall endure for ever :*

*His name shall be continued as long as
the Sun :*

And men shall be blessed in him ;

All nations shall call him blessed.

Such

Such strains as these, addressed to any temporal and local Prince would be deemed too extravagant either for Truth or fiction; and are inexplicable, unless we admit a prophetic sense in this beautiful composition, which evidently harmonizes with those predictions ¹⁴, which describe Christianity in its most perfect state on earth.

The sedulity of the Apostles and first Evangelists was the result of a firm persuasion and ardent love of the truth of the Gospel. This persuasion was founded on the evidence of their senses: they declared *that which they had heard and seen*, which they had accurately inspected, *and their hands had handled of the word of life* ¹⁵: and their love of Christ was the effect of their conviction and their integrity. Supported by miracles, undaunted by opposition, unawed by punishments, they undertook and they succeeded in the conversion of the world. Thus, *the revelation of the mystery, which was kept secret since the world began, was now made manifest; and by the*

¹⁴ Isai. lx. Psalms lxxxv. lxxxvii. Rev. xxi.

¹⁵ 1 John i. 1—3.

*scriptures of the Prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of Faith*¹⁶. The Scriptures of the Prophets to which the Apostle here refers us, are copious and explicate on this topic. Those of Isaiah are most illustrious. The Conversion of the Gentiles is often predicted under a dispensation, the essence of which was peculiarity and exclusion, with an emphasis, which should convince every reasonable man, that the Divine Providence planned the Christian Religion as the result and end of the Jewish system.

XLIX.6. *It is a light thing, that thou shouldest be my servant*

*To raise up the tribes of Jacob,
And to restore the preserved of Israel:
I will also give thee for a light to
the Gentiles,*

*That thou mayest be my salvation unto
the end of the earth.*

7. *Thus saith the LORD, the Redeemer of
Israel, and his Holy One,*

¹⁶ Rom. xvi. 25, 26.

*To him, whom man despiseth,
 To him, whom the nation abhorreth,
 To a servant of Rulers *;
 Kings shall see and arise, Princes also
 shall worship,
 Because of the Lord that is faithful,
 And the Holy One of Israel, and he
 shall choose thee.*

Ifaiah not only predicts the universality of the Christian Religion, but specifies the manner in which it will be effected: both by the revival of the ancient and extinct Churches, and by the new conversions of Jews and

* See Vitringa's splendid comment, p. 575—578. Dr. Kennicott, in his division of the stiches places Rulers in connection with kings. His MSS. 72. 93. 159. read מלכים ומלכים יראו: which gives this improvement of our translation;

*Rulers and Kings shall see,
 Princes shall arise and worship.*

Le Clerc well asserts the prediction of Christ, Jer.xxiii. against Grotius's misapplication of it to Zerubbabel. I cannot omit Le Clerc's ingenious interpretation of y. 8, e terrâ septentrionali.] semen domûs Israelis, spirituale nempe.—Gentiles, majore multo numero e septentrionalibus Europæ præsertim oris ad Religionem Christianam adducti sunt.

Gentiles.

Gentiles. *It shall come, that I will gather all nations and tongues—nations, that have not heard my fame, neither have seen my glory; and they shall declare my glory among the Gentiles* ¹⁷. In his LXth chapter, the conversion of Asia ¹⁸, of Europe ¹⁹, and of the less explored parts of the world ²⁰, is predicted in a language so magnificent, as to affect us with those mixed emotions so well expressed by an ancient poet :

His tibi me rebus, quædam divina voluptas
Percipit atque horror, quod sic natura tua vi
Tam manifesta patet ex omni parte resecta.

LUCRETII III. 30.

Or in the still nobler style of our great prophet ;

ψ. 5. *Then thou shalt see, and flow together ;
And thine heart shall fear and be enlarged ;
Because the abundance of the sea shall be
converted unto thee,
The forces of the Gentiles shall come
unto thee.*

¹⁷ lxvi. 19, 20.

¹⁸ ψ. 6, 7.

¹⁹ ψ. 9.

²⁰ ψ. 10.

Such were the views of Divine Providence, that the most contrary causes all conspired to augment the glories of the Gospel. Persecution dispersed and scattered its pastors and their flocks; and formed new churches in the most inhospitable deserts. When the Churches had rest, they *were edified, and walking in the fear of the Lord, and in the comforts of the HOLY GHOST, were multiplied*²¹.

The army of the great Constantine, which gained the decisive victory over Maxentius, was composed of the barbarous nations; Germans, Britons, Celts*. If these troops

* Zosimus. lib. II. p. 86. Ὁ δὲ Κωνσταντῖνος—συναγαγὼν δυνάμεις ἐκ τε ὧν εἶχε ἐχὼν δορικυβήτων βαρβάρων, καὶ Γερμανῶν, καὶ τῶν ἀλλῶν Κελτικῶν ἐθνῶν, καὶ τοὺς ἀπὸ τῆς Βρεῖτανίας συνειλεγμένους, εἰς ἑνὲα πού μυριάδας πεζῶν ἀπαντας, καὶ οὐκ ὀλίγους ἵππεας, ἡλάυνεν ἐκ τῶν Ἀλπεῶν ἐπὶ τὴν Ἰταλίαν, κ. τ. λ. The Army of Maxentius was still greater, amounting to 170 thousand foot and 18 thousand horse.

From that year, cccxi. so auspicious to Christianity, our Religion pervaded all the Roman Empire to the Barbarians on all its frontiers.

This victory was foretold, Rev. xii. 9. and Constantine had a picture of it with the apocalyptic emblems. Euseb. vita Const. III. 3.

Euseb. D. E. III. p. 136—141. fufe ac pulchre de Evangelii propagatione. ἐγὼ μὲν οὖν ἐξέλαζὼν παρ' ἐμαυτοῦ.—κ. τ. λ. p. 138.

²¹ Acts viii. 1. ix. 31.

were

were spectators of the luminous Cross, whether a solar halo, or a miraculous sign, so critically timed, as to decide the Emperor's faith and the establishment of Christianity, as Eusebius assures us they were: ²² so providential an interposition not only decided the event of that important day, but also gave the barbarian conquerors such favourable impressions of the Christian Religion, as nothing but the prosperous events of war could have impressed on those martial Nations.

Our admiration of these Conversions is enhanced, when we reflect that it was not only in the schools of literature and amidst the arts of peace, not only in refined Society, under the controuling influence of the Roman laws, which so long with unavailing rigour opposed the extension of the Christian name—but among the barbarous nations, who delight in war, the glad voice of the Gospel was heard with rapture, and with permanent effects. Amid the ranks of

²² Vit. Const. I. 28.

imbattled armies, the fierce barbarian suspended the war, to hear the soothing doctrines of the Evangelist and the Missionary. The sacred flame spread through the warlike tribes of the North and South, Goths, Vandals, Heruli, with an energy that may well be deemed miraculous. It touched the barbarous Chiefs, who imparted it to their armies: their martial ardour yielded to the powerful persuasion; their bosoms softened at the auspicious sound; they caught the maxims of Truth and Justice; they venerated the Religion that realized their hopes and fears; they renounced their barbarous deities, the consecrated Spear, the hallowed Forest, the dreams of old fanaticism: they exchanged their fordid immortality*

* The heroes, (says the Edda, Fab. 31. 33, 34, 35.) who are received into the palace of Odin have every day the pleasure of arming themselves, of passing in review, of ranging themselves in order of battle, and of cutting one another in pieces: but as soon as the hour of repast approaches, they return on horseback to the hall of Odin and eat the flesh of the boar Scrimner: their beverage is beer and mead: their cups are the skulls of enemies: Odin alone drinks wine, &c.

On the Celtic Immortality, see Dr. Percy's notes on Fable 33. p. 164—181.

and

and contempt of death, for the rational the Christian Faith of Eternal Life, angelic and divine. So rapid was the change from their ancient Superstitions (some of which are recorded by Antiquaries, and others are still retained in vulgar customs) as to verify those admiring strains: *shall the earth be made to bring forth in one day? or shall a nation be born at once? for as soon as Zion travailed, she brought forth her children*²³.

The Revolutions in the Roman Empire in the 5th and 6th Centuries were favourable to the conversion of the Barbarians. ' If, says Orosius, VII. 41. for this cause only, ' the Barbarians were permitted to invade the ' Empire, that the Eastern and the Western ' Churches, might be every where replete ' with Huns and Suevi, Vandals and Burgundians, and with innumerable converts ' to the faith of Christ; we have abundant ' reason to extol the mercies of God.'

The Gothic tribes of Mœsia and Thrace were converted by Christian captives taken

²³ Isai. lxvi. 8.

in their incursions. Ulphilas the descendent of those captives gave them a translation of the Holy Scriptures; another powerful mean of conversion. The intrepidity of the Christian Martyrs contributed much to their success, among nations enthusiastically enamoured of their passive fortitude. Wherever the Christian Religion made its way, it carried with it that sacred charm of civil freedom and humanity, of comfort to the evils of that imperfect state of society, above all, the persuasive consolations of peace of conscience and of peace with God, which made it every where gladly received even when it led its votaries to martyrdom. And here I cannot suppress an opinion which perhaps is better founded than I can ascertain; that very much of that freedom and equity, which we still admire in the old Celtic constitutions, whether Gothic or Saxon; and which from them have been transmitted to our times and nation; were either the original result, or the improved culture, of the Gospel charity. This is certain, that the barbarous invaders, who parcelled out the Roman Empire

Empire in the Sixth Century, and laid the foundations of the modern Kingdoms; brought with them a greater degree of true heroism, of legislation, justice, honour, than they found among the degenerate Romans*. Whatever evils of the barbarous ages we despise or deprecate, we may rationally account for, from the prevalence of anti-christianism grafted on their ancient superstitions, and a false philosophy. But we may derive from their conversion those generous virtues, which tempered arms with equity, and gave so beautiful models of a free and equal polity. Perhaps, from their conversion, blended with their warlike character, we may derive that singular assemblage of feudal manners, which of

* Salvian, a writer of the very age of Revolutions, acquaints us with the excellent effects of the Christian Religion on the piety and morals of the Vandals. p. 157—160. and of the Goths. p. 162. lib. VII. de Gub. Dei. Contrary to the custom of Conquerors, these Barbarians lost their own laws and religion, fondly affecting the Religion Laws and Language and the very name of Romans.

Out of the Conversions of the Germans, Saxons, Swedes, and others to the then Church of Rome, hath arisen the Reformed Church, which preserves the true worship of God. Daubuz, on Rev. xii. 16. p. 549.

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late have exercised so much ingenuity to investigate; that honour of Chastity, that generosity to the vanquished, that just division of the spoils of war, that grateful attachment to their Chiefs, and popular spirit of freedom, which still charm us, amidst the barbarism of the times, with virtues before unknown to the most polished nations. One circumstance was singular and discriminating: Zeal for Religion was conspicuous among their romantic virtues: this passion was not of gentile growth, which produced nothing better than a barbarous fanaticism, but was the genuine effect of Christianity.

As the result of the foregoing observations, let us reflect on the conclusions that follow from the true interpretation of this prophetic Psalm.

*Be wise now therefore, O ye Kings,
Be instructed, ye judges of the earth.*

In the primary and historical sense, the tributary Princes are enjoined to pay their homage to the theocracy, administered in the person of King David as God's viceroy;
their

their service being claimed by Jehovah as paramount :

Serve the LORD with fear—

But the singularity of the subsequent expression, *Kiss THE SON*, is an argument, that the secondary or religious sense was principal in the ideas of Inspiration. In the 7th verse²³, *thou art my Son*, is no otherwise applicable to David, than as God's viceroy : but in its theological sense, it is so apposite to the Son of God, as to be a proof of his deity. In the 12th verse, the expression is still more appropriate²⁴: *Kiss the Son*. The peculiar use of a Chaldaic word intimates a singular and exclusive idea of filiation. Abraham, a Chaldean, the great ancestor of the people of God, probably induced some words of his national and domestic language into the religious speech of his descendents. The import of this title is admirably expressed in Isaiah. *Behold my servant whom I uphold; mine ELECT, in whom my soul delighteth. I have put my spirit upon him, he shall bring forth judgment to the Gentiles. He*

²³ בני אתה

²⁴ נשקו בר

shall

*shall not fail nor be discouraged, till he have set judgment in the Earth, and the isles shall wait for his law*²⁵. Nothing can be more apposite and sublime, than the application of these texts to the spiritual kingdom of Christ. Monarchs are commanded to revere and obey him. It is their wisdom and their security to *kiss the Son*, to rule their subjects by his maxims, and by a power delegated from him, who is the King of Kings. The effect indeed, marvellous as it is, hath followed the divine prediction. The Imperial government, after a long and unavailing persecution of Christianity, at length established it in the East and West as the Religion of that extended Empire. From them, the barbarous Princes, and since, all the kings of Europe, have gloried in becoming its *Nursing Fathers*²⁶, and in receiving from it their most splendid titles.

²⁵ בְּחִירִי xlii. 1. cited by St. Matthew, xii. 18.

²⁶ Ifai. xlix. 23.

Christianity is 5 parts in 30. Mohammedanism, 6 parts. Gentilism, 19. Mede. p. 195.

The Reformed Churches are, compared to the Idolatrous Churches, Western and Oriental, Twelve Parts in Forty-Two : or as One to Three and an Half. Daubuz. on Rev. xi. 2. p. 501.

The

The Christian Religion was immediately protected by Divine Providence. This proposition does not derive its proof merely from its success, but from its prevalence without adequate human means. All effects are virtually included in their causes. A Religion, which succeeds by its simplicity and internal excellence, and which disclaims all ways of making Converts but persuasion, has a clear credential of Truth and Divinity, which discriminates it from all imposture. This position is illustrated by a remarkable contrast, which the history of the Church affords us, as a complete exemplification of Religious Imposture: I mean the establishment of Islamism * or the Religion of Mohammed. This imposture was invented by fraud and enthusiasm, and supported by a military force. Mohammed and his coadjutors were, by means of their

* I am precluded from contrasting the propagation of Christianity in its causes and effects to the success of Mohammed in spreading his imposture, by the learned and eloquent and well reasoned Sermons before the University of Oxford, by Joseph White, B. D. 1785: where the subject is placed in the clearest and most convincing point of view.

enthu-

enthusiasm, the dupes of their own imposture : *fingebant simul credebantque**.

Europe, in the barbarous ages of Popish policy, poured forth her myriads, to recover the holy land, and to convert the Infidels. But the effect of those expeditions was abortive ; it being contrary to the genius of the Religion to extend itself by offensive arms and religious wars. The divine providence shone forth conspicuous and without a cloud, in giving that success to the artless preaching of an holy and interior doctrine, which was denied to the combined power, wealth, and armies, to the spirit of chivalry, and thirst of honour in the European Princes, actuated by the profound policy of the papal cabinet, in the view of weakening the Civil power in Europe, and of subjugating the Greek Church and Empire to the authority of the Popes ²⁷.

Universality is the proper character, which discriminates a divine Religion from

* Tacitus, cited in a very fine passage of the D. L. of Moses, III. 6. p. 307.

²⁷ See Daubuz. on the 2d and 3d Phials, and on the Epiphonema : Rev. xvi.

the inventions of men. God, as the common parent and soverain, beholds all men with an impartial and paternal love. The Majesty of God, as well as the whole system of Revealed Religion evinces, that all his proceedings with man are general and universal, including the whole species. Redemption by his SON, and sanctification by his SPIRIT, are as unlimited as the bounties of his Providence. The divine goodness, so far from confining the blessings of Redemption to a few favoured Christians, hath in a considerable degree extended them to all mankind. The Lamb slain from the foundation of the world hath merited salvation for *all* virtuous men; whom *he hath redeemed to God by his blood, out of every kindred and tongue and people and nation*²⁸. *He is the Saviour of all men, especially of them that believe*²⁹. *He is not willing, that any should perish, but that all should come to repentance*³⁰. It is a calumny on the Christian Religion, to suppose, that it condemns virtuous heathens. They and all are saved by the universal extent of Christ's

²⁸ Rev. v. 9.²⁹ 1 Tim. iv. 10.³⁰ 2 Pet. iii. 9.

expiation. His merciful Religion condemns none but the *incurably* vicious, the infidel, and the apostate, who violate the law written on their hearts, and reject with open eyes the ONLY name under heaven by which men can be saved. That virtue which made a Socrates, a Cicero, an Aurelius, in their several degrees of proficiency acceptable to God, was as much the gift of the HOLY SPIRIT, and they are as much interested in the Redemption by Christ, as are professed Christians. In this sense the Christian Religion is at present and ever hath been Universal.

With respect to the external knowledge of his Revealed Will, God indeed imparts it arbitrarily. As he distributes the climates of the Earth to its different inhabitants, from the flaming equator to the frozen poles: with a similar inequality, he affords them a greater or less degree of divine illumination. About a sixth part, and that the most civilized part of this globe, professes the Religion of Jesus Christ: these are his Moral instruments in the conversion of the rest.

There is an unexampled dignity in that command of Christ to his Apostles : *Go ye into all the world and preach the Gospel to every creature* ³¹. And the performance corresponds to the command and promise. The Gospel was preached in every nation : and St. Paul speaks in a style that the most victorious of Rome's heroes could not exceed ; that he had disseminated the Christian Religion from Jerusalem to Illyricum.

Christ himself predicted, that his Religion should be generally published before the excision of Jerusalem. *This gospel of the kingdom shall be preached in all the world for a witness unto all nations, that I am Christ, and then shall the end of the Jewish polity come* ³².

St. Paul with his usual precision describes at once the doctrine and surprizing success of it. *Since we heard of your FAITH in Christ Jesus, and of your LOVE to all the saints ; for the HOPE which is laid up for you in HEAVEN ; whereof ye heard before in the word of the*

³¹ Mark xvi. 15. Acts i. x.

³² Matth. xxiv. 14.

TRUTH *of the Gospel, which is come unto you,*
 AS IT IS IN ALL THE WORLD³³. It is not
 necessary to restrain this expression to the
 Roman world: the Apostle was commis-
 sioned both to the Greeks and to the Bar-
 barians: and there was not any habitable
 part of the world then known, without some
 Christians. This he expresses with suffi-
 cient clearness, *If ye continue in the Faith,*
and be not moved away from the Hope of the
Gospel, which was preached to EVERY CREA-
 TURE WHICH IS UNDER HEAVEN. The
 same observation is still more applicable
 to the present state of the world, and the
 Gospel, as a seed-plant, is now actually
 sown in all lands.

The times of Constantine, of Justinian,
 and of Charlemagne, were propitious to
 the extension of Christianity. *And I*
saw, and lo, a Lamb standing upon Mount
Sion, and with him an hundred and forty-four
thousand, the phalanx of the Christian
converts, having his name and the name of his
Father written upon their foreheads. St. John

³³ Coloss. i. 4.

applies this emblem to the first establishment of the Church under Constantine.

*I saw another angel, fly in the midst of heaven, having the everlasting gospel, to preach unto them, that dwell on the earth, and to every nation, and kindred, and tongue, and people*³⁵. This prophecy relates to the middle ages, and the noble exertions under the New Empire, both in checking image-worship, and propagating the Gospel, especially among the Northern Nations. The Reformation, and the discovery of the new world, were farther steps towards universality. When the antichristian Church shall come to an end, then pure and genuine Christianity will display its native lustre, and shine forth on all the world: agreeable to that prophecy, *And the seventh Angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord and of his Christ; and he shall reign for ever and ever*³⁶.

³⁵ Comp. Rev. vii. 4. and xiv. 6. ³⁶ Rev. xi. 15.

A P P E N D I X
TO THE
N I N T H D I S C O U R S E.

A General View of the Progress of the Christian Religion: extracted from the accurate Treatise of the most learned Fabricius; *Salutaris Lux Evangelii toti Orbi per divinam Gratiam exoriens.* Hamb. 1731. 4.

I. A collection of the Prophecies, Precepts, and Testimonies of Holy Scripture; after Euseb. D. E. II. Prosper, III. 35, sq. Huetius, prop. IX. capp. 150, sq. Witfius, Misc. II. 400.

II. Jewish, Heathen, Christian Testimonies, of the early progress and success of the Gospel. Tacitus, XV. 44. non modo per Judæam, sed per urbem etiam, multitudo ingens. Clemens R. de Paulo Apostolo, §. 5. δικαιοσυνην διδασκας ἑλθον του κοσμου, και επι το τερμα δυσσεως ελθων.

III. Conversion of the Jews and Samaritans. Nazarenes, a general name of Christians, was more confined to the Jewish converts, who retained the ritual of Moses. Acts xv.

IV.

IV. Conversion of the Gentiles, principally by St. Paul; from his own miraculous conversion, A. D. 35, he went into Arabia, to Damascus, to Jerusalem, to Cæsarea, to Cilicia, and Tarsus, to Antioch, Cyprus, Pisidia, Pamphylia, Macedonia; to Athens, Corinth, Ephesus; Phrygia and Galatia; Greece, Asia; Rhodes, Patara, Tyre, Ptolemais; Jerusalem; and to Rome, A. D. 61. See Tillemont's Life of St. Paul. Mem. I. 2. The Hellenists were Gentile converts: Acts xi. 18. Fabricius gives eight several opinions concerning them.

V. The amplitude of the Roman Empire, and the dispersion of the Jews, gave free course to the Christian Doctrine supported by Miracles. Alphabetical Catalogue of the Apostolic Churches. Tertullian de præscriptione. c. 20—21. Provinces of each of the Apostles.

VI. Persecutions and Calumnies, by which the Jews and Samaritans attempted to impede the Gospel. Jerusalem taken, and deserted. The Jews in vain attempted to rebuild the Temple, under Hadrian, Constantine, and Julian.

VII. Gentile Persecutions, for 111 Centuries, under Nero, A. 64; Domitian, A. 93; Trajan, A. 104; Hadrian, A. 125; M. Aurelius, A. 151;

Severus, A. 197; Maximin, A. 235; Decius, A. 250; Valerian, A. 257; Aurelian, A. 272; Numerian, A. 283; Diocletian and Maximian, and Licinius, A. 303—313.

VIII. Philosophers and Heretics, who opposed the Christian Religion. Sadducees, Epicureans, Stoics, False Apostles: Tribes of heretics, in the first century, of whom Philastrius, edit. 1721. 8. still more numerous in the second century; and more skilful and dangerous, in the third. These intestine disorders would have ruined the credit of any Religion, not of divine original.

Celsus, Lucian, Theosthenes, Porphyry, two anonymous writers in Bithynia (Lact. V. 2.) Hierocles, Demetrianus, Cæcilius, Julian, Ammonius, Proclus, wrote against the Christian Religion.

IX. The sincerity, industry, and success of the Apostles concurred with the evidence of Miracles, and Prophecy, with catechetic instruction, and preaching, and the Apologies for Christianity, to disseminate the Gospel.

X. The Lives and Manners of the Primitive Christians. Of the German treatise of G. Arnold, 1700 f. and a summary of its contents, see Fabricius,

bricius, p. 197—201. The Christians were good and quiet subjects to Government: ουδεν γαρ *σασεως* εργον επιδειξει *χριστιανων* ο *Κελσος*, η οι *ομονοουντες* αυτω *δυνησονται*. Orig. III. p. 115.

XI. Martyrs. Prudentius, Π. Σ. γ'. 85.

Nec furor quisquam fine laude nostrum
Cessit, aut clari vacuus cruoris;
Martyrum semper numerus sub omni
Grandine crevit.

XII. Christian Emperors. Tiberius, Domitian, Trajan, Adrian, Antoninus Pius, M. Aurelius, Severus, Julia Mamæa and her son Alexander, Philip and Severa, Gallienus, had occasionally favoured and protected the Christians. The corruption of manners, that preceded the storm of Diocletian, is described by Eusebius, H. E. VIII. 1.

A. 311. Galerius, Constantine, and Licinius published an Edict in their favour. Euf. VIII. 17. which was followed by others of Maximin. IX. 1. 9, 10. and of Licinius, X. 5. Constantine favoured the Christians, without adopting their Creed. He has the glory of establishing Christianity as the Religion of the Roman Empire. His conversion was A. 312. and during a fortunate reign of 30 years, A. 306—337, he extended Religion, with and beyond his victories and conquests.

XIII. Imperial Edicts for the Christian Religion; against idolatry, temples, sacrifices, gladiators; Constantine abolished the capital punishment of the Cross, Lips. de Cruce, III. 14. against Judaism; against the errors and abuses which had impaired the discipline of the Church.

Constantine committed the administration of the Roman Empire to Four prætorian præfects. On this division was formed the Ecclesiastical Government. I. Under the præfect of the East, were five dioceses; the East, 15 provinces: Egypt, 6: Asia, 10: Pontus, 10: Thrace, 6. II. Under the præfect of Illyricum, three dioceses, Macedonia, 6 provinces: Illyricum, 6: Dacia, 5. III. under the præfect of Italy, two dioceses, Italy, 17 provinces: Africa, 6 provinces. IV. Under the præfect of Gaul, three dioceses, Spain, 7 provinces: France, 17: Britain, 5. Of the extent of the Church, we may form some idea, from the Subscriptions of 307 Eastern Bishops to the Council of Nice. ‘Hæc de Constantino, qui primus veneranda Christianorum fide Romanum munivit imperium, principe prudente, felici, forti, humano, et, quamquam passus aliquid et ipse humani sit quandoque, tamen divinitus delecto ad res maximas gerendas, et Christianis nunquam sine grata veneratione nominando.’ p. 294.

XIV. Julian's persecution, by dispersing the Confessors, enlarged the bounds of the Church. Julian says, Epist. 51. that the Christians were equal in number to the Gentiles. Jovian in a few months reversed all that Julian had done in behalf of paganism. All the Eastern Churches were subject to the four Patriarchs, of Constantinople, Alexandria, Antioch, and Jerusalem; Car. a S. Paulo, 1707. f. Bingham. B. IX.

XV. ITALY. Gunther. Ligurini l. VI. 625.

—Romanus tempore prisco

Pauper erat præsul; regali munere crevit.

Nec tamen ut fasces, et regni jura Latini

Veldare præsumat, vel cuiquam tollere possit.

By the suburbicary Churches, in Rufinus, H. E. I. 6. some understand the territory of the præfect of Rome, 100 miles from the city. Others extend them to include a Patriarchal power over all the Western Churches: or a Metropolitan power over the x Provinces of Italy which were under the Vicar of Rome. F. Spanheim. Opp. II. p. 439.

Of the barbarians who infested Italy, from the fourth century, the Goths, Herulians, Lombards, all became converts to Christianity.

XVI. SPAIN. Rom. xv. 24. Clemens, R. I. 5. Tertullian, c. Judæos, cap. 7. Hispaniarum omnes terminos Christo subditos.

Of St. James: Jo. Richardſoni prælect. xxviii.

The Saracens conquered the Goths, A. 711, and were expelled from Spain, A. 1491. 1570, 1610.

PORTUGAL. They deduce their converſion from the diſciples of St. James. The Moors were expelled, A. 1112. Clement XI. gave them a Patriarch. A. 1716.

XVII. FRANCE. Of the pretended Dionyſius, Tillemont, II. 4. Richardſon, præl. 29, 30. Martyrdom of St. Poſthinus, Biſhop of Lyons; Euf. H. E. V. 8. Converſion of Clovis, A. 469. *‘narrant hiſtorici, inſclamaviſſe regem cum ſuis in media acie, Jeſu Chriſte, ſi Deus es, oſtende te victoriæ largitorem, ut venerer te numen cum regina mea Clotilde. Greg. Turon. II. 30. Converſion of the Burgundians, A. 417. Oroſ. VII, 32. 41. Moſhem. de Reb. Chr. p. 449.*

XVIII. The BRITISH iſlands: Tertullian, c. Jud. 7. Britannorum inacceſſa Romanis loca, Chriſto ſubdita. The Angles and Saxons, A. 447. General Converſion of England, about A. 670.

St. Auguſtin, firſt Archbiſhop of Canterbury, converts king Ethelbert, A. 597.

Ethelbert king of Kent gave the Miſſionaries leave to try their powers of perſuaſion: and when he himſelf became their convert, he left
every

every one at liberty, either to reject or follow his example; on this noble maxim, that the service of Christ should not be compulsive, but the voluntary effect of the excellence of the Gospel. Beda. H. E. I. 25, 26.

SCOTLAND: Buchanan, b. IV. says, that Donald and his successors could not efface the ancient superstitions. And b. V. that Pope Celestine, from A. 423 to 431, opposing the Pelagian heresy in Britain, effected the conversion of the native barbarians.

St. Patricius, Apostle of IRELAND in the 5th Century. Tillemont's Mem. Vol. XVI. Uffer. Antt. Brit. ad A. 431.

Orcades insulæ xxvii. quarum primus episcopus Thorolfus, A. 1070. Torfæus, rer. Orcad. lib. III, 1697. fol.

XIX. GERMANY. των εν Γερμανιαις ιδρυμενων εκκλησιων meminit Irenæus, I. 3. St. Bonifacius converted all the nations between the Rhine and the Weser, from A. 719 to 754, with great zeal for the Christian Religion, and still greater for the Papal Power. Mabillon. Ann. Bened. tom. II. Few of the Northern nations were converted before the age of Charlemagne. In the old franco-saxon Confession, is this form. Ego renuncio omnibus diaboli operibus et verbis, lucorum

corum cultui, Wodano et saxonico Otino, et omnibus spiritibus malis, qui horum consortes sunt.

XX. SWITZERLAND and the NETHERLANDS. Theodorus a Swiss Bishop subscribed the Council of Aquileia, A. 381. St. Vedastus, first Bp. of Cambray, converted Clovis king of France.

XXI. HUNGARY, converted A. 1010. Bohemia and Moravia, conquered by Charlemagne, received Christianity in the 1xth Century. Poland, A. 965. Dlugofs. lib. I. Lithuania, A. 1386. Transylvania: Baron. ad A. 1002. Of Scythia, converted by Nicetas, a Dacian Bishop, Paulinus writes,

Ad tuos fatus Scythia mitigatur,—
Et Getæ currunt, et uterque Dacus.

The Slavonians: Baron. ad A. 632.. 1062. The Goths beyond the Danube: converted by Ulphilas, before A. 360. Alaric their first Christian king received Arian Bishops from the Emperor Valens, A. 413. Oros. VII. 33. 37. Of the veneration of the Goths for the church of St. Paul and St. Peter, Procop. Goth. II. 4. and c. 14, 15, of the conversion of the Heruli.

Of the Dacians and Bessi, on the Riphæan mountains, Paulinus, poem. 17.

Nam

Nam simul terris animisque duri
 Et suâ Bessi nive duriores
 Nunc oves facti, duce te, gregantur
 Pacis in aulam.

XXII. DENMARK. Saxo Gramm. l. IX. p. 175, ascribes its conversion to King Harold, A. 826. under his successor Sueno II. the Christians were persecuted, A. 980, (*totam religionis stirpem ab radice convulfit*) but afterwards protected till his death in 1048. Canute, monarch of six kingdoms, died A. 1048, *laudato studio promovendæ Religionis Christianæ*.

NORWAY: Eric and his attendants were baptized, A. 930. Torfæus, *hist. Norw.* II. p. 183. Haco, king of Norway, A. 945, made the Christian Religion the national establishment. He threw down the idols of Thor, of Odin, and of Freyra. Torfæus, p. 407. and sent Sigismynd to convert the Færeyan islands. Torf. p. 414. Drontheim, an archiep. see.

SWEDEN: converted A. 813, but chiefly by St. Anscharius, A. 829, and by the Swedish Evangelist St. Rembert, A. 853. Upsal, chief see.

LIVONIA, COURLAND: by St. Bertold and St. Mainard: Bishopric of Riga, A. 1186.

FINLAND: by Henry bishop of Upsal, and Eric, king of Sweden, A. 1150. Pagi, ad A. 1168.

LAPLAND:

LAPLAND: A. 1160; and under Gustavus Ericson, Charles IX. Gustavus Adolphus, and Queen Christina. Schefer's Lapland, Oxf. 1674.

ICELAND: the ancient Thule: Torfæus. hist. Norw. t. II. p. 378. 418. Paris 1678.

GROENLAND: c. A. 996. Torfæus. p. 434. hist. Norw. et Groenlandia antiqua, Havniæ, 1715. 8.

XXIII. RUSSIA: Constantine porphyrog. (or Leontius Byz.) in the life of Basilus Macedo, c. 66. relates an incredible miracle, of the Gospels unburnt in a fierce flame, by which the Russians were converted in the ixth Century.

Bonifacius Camaldulensis, the Russian and Prussian Apostle, died A. 1008.

Aga, wife of George prince of Russia, professed the Christian Religion, A. 955. her nephew Woldemir was baptized A. 988, with twenty thousand Russians.

The author of the Life of Basilus, c. 65. 38, 39. relates the success of the Gospel in Bulgaria, A. 870. and in other pagan nations.

The Patzinacites were converted under Constantine monomachus, A. 1042.

Siberia was held by the Mohammedans, and from 1587, by the Russian Christians.

The Ostiaks received christianity so late as 1712, by the care of Philotheus archbishop of Siberia. Under

Under the Ruffian Patriarch appointed 1588, were four metropolitans. The patriarchate was abolished A. 1699. and a new Church government formed by Peter the Great. Frid. Spanheim. Opp. II. 501. Buddeus. M. S. II. 165.

XXIV. The Prophecies relating to the propagation of the Gospel may be [classed under four kinds: 1, relative to the universality of the Christian Religion, of which see ch. 1. 2, respecting the enemies of the Church, heresies, and scandals. 3, of the safety and perpetuity of the Church. 4, Of removing the candlestick or light of the Gospel, from those who neglect or abuse it: instanced in Ephesus and the Asian churches, in Greece and Africa: occasioned by hostile armies, and idolatrous barbarians, chiefly by the Saracens and Mohammedans.

XXV. MOHAMMED, A. 622. Abulfeda, Oxf. 1723. f.

The Saracens under Abubeker, Omar, Othman, subdued Arabia, Syria, Persia, and Egypt; made inroads into the Greek empire; and carried their victorious arms into Media, Chaldea, India, Tartary; from A. 714, held Spain for many ages; but were driven out of France in 726; infested Italy, Sicily, Sardinia, Corsica, Majorca, Crete; founded in Africa the kingdoms of Fez, Morocco,

Morocco, and Algiers, Tunis and Tripoli; and became masters of Constantinople, May 29, 1453. The success of their Arms was attended with the propagation of Islamism. Mohammed's definition of War was 'decertatio pro via Dei.' and in the Koran, Sura VIII. 39. 'Pugnate contra infideles.' He gave a Charter of protection to all Christians who should submit to him. The causes of his success, were 1. The doctrine of the Unity, in opposition to the Koraishtes. 2. Suppressing all mention of the Jewish and Christian mysteries. 3. The factions, heresies, and idolatries of the Christians. 4. The dismembering the Roman Empire, the weakness of the Byzantine Empire, and the growing power of the Barbarous Nations. 5. Mohammed's military successes seconded by his enthusiasm. 6. The successes of Heraclius against the Persians opened a way to the Mohammedan conquest of Persia. 7. His impostures. 8. His armies. 9. Liberty of conscience. 10. Sensual gratifications. 11. Commerce. 12. Silencing all disputes about Religion. Demetr. Cantemir, de statu Imp. Turcici. 1722. f.

XXVI. Persecution and War are false means of extending Christianity. Just Limits of Toleration.

XXVII.

XXVII. The true and apostolic means, are a solid open and consistent faith and doctrine, exemplary manners, and invincible patience.

XXVIII. The Christian Doctors injured their cause by employing the Sibylline and other forgeries, false revelations, and other pious frauds. The Emperors availed themselves too much of worldly inducements. The zeal of the Popes was artful and ambitious. Yet their services to the Christian name, in Germany, and other nations, merit that approbation, which is expressed by St. Paul to the Philippians, i. 18.

XXIX. Marriages, glory, wealth, power, politics, heresy, the *Disciplina Arcani*, and the perfidy of the Helcesaites in occasionally denying Christ. Euseb. H. E. VI. 38.

XXX. Crusades, began in 1090. After the Franks had taken Antioch, A. 1098, and Jerusalem, A. 1099. and the victory at Ascalon, A. 1100, they erected a Christian kingdom. St. Louis took Damietta, A. 1249. In 1204 the Franks founded the French Empire at Constantinople, which continued till 1260. Jerusalem taken by Saladin, 1188, was recovered by Frederick II. 1229: but the Saracens regained it in 1224, and Antioch in 1268, and expelled

expelled the Christians from all Syria in 1291. The Popes pursued the ruinous project of the Crusades with unremitting zeal for many ages, till they were alarmed with the dawn of Reformation in Europe, and directed the Holy War against the Schismatics, as they styled the Greek Church, or the heretical Albigenes, Bohemians, Hussites. See Gretser. de Cruce. tom. III. lib. 2.

XXXI. Religious Orders, falsely ascribed to Constantine the Great, were not instituted till the Crusades. Knights of St. John Baptist — Hospitalers—of Rhodes, now of Malta, A. 1113. Of the Holy Sepulchre, 1120. Templars, 1118, extinct, 1308. Teutonic Order, A. 1190. in Prussia, 1224. Ensisferi, 1204, against the Pagans in Livonia. The Orders instituted in the xivth, xvth, and xvith Centuries were not religious, but military; except that of the Golden Fleece, in 1429.

XXXII. Missionaries, in the xvith, xviith, and xviiith Centuries. 1. The Jesuites, instituted A. 1540, took a special vow, of obedience to the Pope in the religious Missions; as is expressed in the bull for canonizing Ignatius Loyola and Francis Xavier, A. 1623. 'Xaverius, novus Indiarum Apostolus. Nam præter Indos, Brachmanes, et Malabares, Ipse primus Paravis, Malais,

Malais, Iais, Acenis, Mindanais, Malacensibus, et Japonibus Evangelium annuntiaverat.' Corn. Hazart. S. J. Christianismus Catholicus per universum orbem propagatus sæcc. xv. xvi. Viennæ, 1684. fol. ii. tomis. This Book treats of the Missions to Japan, China, Tartary, Co-chinchina, Tunquin, Siam, India; to Abyssinia, Guinea, Angola, Congou, Monomotapa, Marocco, Fez, Tunis; to Peru, Paraguay, Brazil, Florida, Canada, Mexico, and Maragnan.

2. The Franciscans: St. Francis d'Assise with XII companions travelled over Italy, Spain, Germany, Hungary, Ireland, England, Scotland, Sweden—Asia, Greece, Syria, Egypt, Marocco; and formed 58 missions. Raym. Caron, apostolatus evang. Antv. 1653. 8. gives an account of the missions of the Franciscans, Dominicans and Carmelites, Benedictines, Cistercians, Præmonstratensians, Augustinians, Jesuites.

Epistolæ et Relationes Missionariorum, ab A. 1542. vid. Fabric. p. 555. A. 1699. 1731. P. du Halde, &c. Lettres edifiantes et curieuses, écrites des missions étrangères—XIX vols. 12°. et ab A. 1715. Nouveau Recueil des Lettres, &c.

R. Millar, II. 263, observes, that 'none of these Missionaries ever put the Sacred Scriptures of the Old and New Testaments into the hands of their pretended proselytes, nor gave them

any methodical instruction in the principles of the Christian Religion.' Yet I concur with the good Fabricius, p. 566. *Nomen Christi etiam Missionariorum studiis latius proferri, atque inter gentes personare, gaudeo cum Apostolo et gaudebo, quanquam ut apud majores nostros olim obscuratum traditionibus humanis: nam ita quoque non dubito, illud salutare fore multis, donec post hoc crepusculum, puriorem plenamque lucem Evangelii populis illis concedere luminum Patri visum fuerit.*

XXXIII. 1. The Roman College de propaganda fide was instituted, A. 1622, and wisely provided with a printing-office for the foreign Languages, distinguished by many capital impressions.

2. The tribunal of the Inquisition, began by Innocent III. who sent his Legate and twelve Cistercians to persecute the Albigenes, A. 1204. It was established by Dominic at Thoulouse, A. 1212. its authority confirmed by the Emperor, A. 1225. and admitted into Italy, Poland, Spain, Portugal, Sicily, Sardinia, Flanders, and Artois: but rejected in France, Venice, the Netherlands which it was the means of liberating from the Spanish yoke. •It is also established at Goa, Carthagen, and Mexico.

H. Grotii Annales Belgici. lib. I.

P. Limborch. Hist. Inquis. 1692. f.

XXXIV. Pope Gregory XIII. established xxiii Seminaries for the education of Missionaries; and there are above lxxx such Seminaries.

Ant. Walæus, a Calvinist, formed a Seminary in Holland, A. 1622. for the purpose of sending annually Twelve Missionaries to India. v. Walæi Opera 1643. tom. II. p. 437. 'Etiam vulgares animæ constitutam ecclesiam conservare queunt; sed aliquam de novo erigere, ut Rempublicam, tantum Heroum est.'

XXXV. Protestant Missions. From Geneva to America, A. 1556. From Holland to the East-Indies. J. Vischer (in the Biblioth. Brem. tom. III. et V.) gives extravagant accounts of 100,000 Christians in Batavia. Fabricius gives interesting notices of the Translations of the Holy Scriptures into the language of Formosa, 1661; of Malaye, 1687. The heroic munificence of that great Christian Philosopher, R. BOYLE, procured editions of the New Testament in the Malayan Language, to be dispersed over the East Indies. Under his auspices, a Turkish version was published at Oxford, 1666, by W. Seaman, and was well received in the East. 8000 Copies of the Arabic version were dispersed at the expence of 2400£. by the Society for the propagation of the Gospel. Biblioth. Brem. tom. VI. p. 711.

The Virginian or Indian Bible, by John Elliot, 1663. 4.

The Brasilian. the Finnish, 1642. the Lapland, 1669. the Esthonian, 1715. the Lettish, 1689.

The Royal College of Copenhagen, founded by Frederick IV. 1714. have Printing-Offices at Tranquebar, from whence the Missionaries have published the Bible in the Malabaric Tongue, and other works in Theology. The New Testament was published at Madras, 1727. Benjamin Schultze, a distinguished Missionary, printed versions of the Scriptures and many religious Tracts in the Damulic and Telugic language and character; of which see Fabric. p. 611—616.

The Swedes have generously laboured in diffusing the Gospel among the Finns and Laplanders. Hans Egede was sent Pastor to Groenland, 1721, and published the Psalms and St. Paul's Epistles in that language.

XXXVI. St. Bartholomew, St. Thomas, St. Pantænus, St. Frumentius, are reported to have carried Christianity into the East. Tamerlane founded his Empire, A. 1399. and his successors have occasionally favoured the Missionaries. Catrou, Empire du Mogol. 1705. 4. For one Mohammedan, there are two or three hundred Idolaters, in the Mogul's country. It is

is deemed, far more difficult to convert the Mohammedans, than the Idolaters.

XXXVII. PERSIA. Persecution by Saporess; Euseb. vit. Const. IV. 9. 13. Mohammedism prevailed, on the conquest of Persia by the Saracens, A. 651. The Christians are Georgians, Armenians, Nestorians and Jacobites, and European Protestants. Chardin. 3 vols. 1711. 4. Christians of St. John Baptist, the Zabians of Maimonides, M. N. III. 29.

XXXVIII. ARMENIA. Moses Chorenensis, fl. A. 430. Chardin. II. 232. Ils maintiennent leur foi, sans en vouloir embrasser d'autre, se conservant également et contre les vexations des Mahometans leurs Souverains maitres, et contre les missions de l'Eglise Romaine.

XXXIX. CHINA. the סִינִי of Isa. xlix. 12. St. Thomas is considered as the Apostle of India and China. Abdias, lib. VII. Euseb. H. E. V. 10. Taprobana, the modern Ceilan. Of the Jesuite missions, Lettres Edif. tom. I. VII. VIII. XV. Buddei analecta, p. 163.

XL. JAPAN. Tavernier, in præclaris itineribus, 1679. Bayle, in voce, Japon. Kempfer. 1731. 3 vols. 12°.

SIAM. Le Clerc. B. U. IV. 424. XIV. 445.

XLI. TARTARY. 1. Asiatic Tartars. 2. Crim Tartars, or of Precop. Their extended Empire under Genghizchan, who died A. 1230, and under Tamerlane, who died 1415 in the 36th year of his reign. The Tartars conquered China, A. 1643, and expelled the ancient Christians.

ARABIA, received the Gospel from St. Paul and St. Peter. Gal. i. 17. There were many Christians before Mohammed. Pocock. specim. p. 136.

In the TURKISH Empire are Christians, of the iv Patriarchates, Greeks, Romanists, Armenians, Copts, Maronites, Melchites, Nestorians, Jacobites, Iberians, Colchians.

XLII. Asiatic Islands: 1200 Philippines: 1500 Maldivian isles. Java, Ceilan, Goa, Malabar, the Moluccas. Lettr. edific. t. X. XI, &c.

XLIII. African Islands: Canaries. Azores, Madera. Cape Verd. St. Thomas. Malta.

XLIV. AFRICA. Its Church planted, A. 120, Paganism was abolished at Carthage, A. 399. Augustin. de C. D. XVIII. 54. Accuratissimè Ruinart, ad Victor. Vit. p. 123—217. M. Leydecker. hist. eccl. Afric. 1690. 4. The Vandals were driven out by Justinian, A. 533. Procop. B. V. II. 9. The Saracens invaded Africa, A. 666; conquered it, A. 691. and persecuted the

the Christians, A. 707. who were protected by Charlemagne A. 790. In 1087 the Christians defeated the Saracens in Africa and Sicily. Pagi's Annals. The Mozarabic Churches flourished in the twelfth Century. Marmol. 1677. tom. II. p. 54, *musarabe* signifie un homme, qui scait l'arabe.

XLV. ABYSSINIA, or Ethiopia. Acts viii. 27. Euseb. H. E. II. 2. Candace was Queen of Merœ. St. Frumentius was their Evangelist, in the ivth Century. The king of Abyssinia assumes the titles of the 'most illustrious of Christian Soverains—the equal arbiter between Christians and Mohammedans.' Job Ludolfus. hist. Æthiop. 1681. f. et Commentarius, 1691. f.

XLVI. EGYPT. Plan de l'ouvrage du P. Sicard sur l'Egypte. p. 741. Copts. p. 752. Lettr. Edif. tom. II. et nouveaux memoires, tom. VI. of their present state.

XLVII. AMERICA. Witfius, Misc. Sacr. tom. II. p. 400. 426.—Lafitau, 1714. 4. opus amoenum et eruditum. Vestiges of Jewish rites; p. 756.

XLVIII. North America, discovered 1492. Carrere, Columbus, poema, Romæ 1715. 8. Alexander VI. in bullâ apud Bzovium, ad A. 1493. ut 'Populos in hujusmodi insulis et

terris degentes ad Christianam Religionem suscipiendam inducere velitis.'

XLIX. South America. Of the isthmus of Panama, whose Bishop is a suffragan of the Archbishop of Lima, see Dampier, 1699.

Paraguay: Lettr. Edif. tom. XI—XV.

Peru: Frezier, p. 398, on the multitude of monks and nuns.

Lima, founded by Pizarro, A. 1535, has more than 50 splendid Churches; besides 24 monasteries, and 12 nunneries, 4000 nuns. Lettr. Edif. tom. VII.

Of Brasil, Surinam, Chili, Amazone, Magellan, see the same Collection. tom. XII. p. 219. 231. Le P. Samuel Fritz suivit le cours de la riviere Maragnon vers son embouchure: il a etabli sa mission sur cette grande riviere, laquelle en plusieurs endroits ressemble a une vaste mer. Il a soin de trente nations Indiennes, qui habitent autant d'Isles, de celles, dont le Maragnon est couvert.

L. The prevalence of the Christian Religion is, under all its apparent disadvantages, a divine work: it cannot be ever extinct, though it may be removed from particular places: and there is not only prophetic assurance, but some probable reasons, to suppose that it will go on increasing, and become universal.

DISC.

DISCOURSE X.

CHARACTERS OF ANTICHRIST.

ISAIAH LVII.

10. *Thou art wearied in the greatness of thy way,
Yet saidst thou not, there is no hope:
Thou hast found the life of thine hand,
Therefore thou wast not grieved.*

THE evangelical predictions of this great Prophet proceed for the most part in the order of time, though with that latent method which becomes this kind of Inspiration. Having in the LI^{II}d Chapter induced the Messiah expiating by his cross the sins of the world; in the LIVth he describes the purity of the Church in the Apostolic age; in the LVth invites both Jews and Gentiles to accept its privileges, by fulfilling its conditions of Faith and Repentance: predicting ch. LVI. the prevalence of the New Religion: *for mine house shall be called an house of Prayer for all people.*

But

But no sooner shall this happy event be accomplished by the civil establishment of the Church and the conversion of the barbarous nations; than a new and astonishing scene opens: the invasions of the barbarians, and the corruptions of Antichrist.

LVI. 9. *All ye beasts of the field, come to devour;
Yea, all ye beasts in the forrest.*

10. *His watchmen are blind, they are all
ignorant,*

*They are all dumb dogs, they cannot
bark;*

Sleeping, lying down, loving to slumber.

11. *Yea, they are greedy dogs, which can
never have enough,*

*And they are shepherds that cannot
understand:*

They all look to their own way,

Everyone for his gain from his quarter.

12. *Come ye, say they, I will fetch wine,
And we will fill ourselves with strong
drink;*

And to-morrow shall be as this day,

And much more abundant.

The

The dismembering of the Roman Empire, and the devastation of the East, consequent on the corruption of the clergy, is predicted by emblems well adapted to the barbarous invaders :

*All ye beasts of the field, come to devour ;
Yea, all ye beasts in the forrest.*

By the beasts of the field we may understand the fanatic armies of the Saracens, somewhat humanized by letters and laws : by the beasts in the forrest, the more brutal Huns, Turks, and Tartars, swarming from their uncultivated wood-lands. We may find the direct completion in, that age of revolutions, the 5th Century : when the Goths, the Huns, the Vandals, and the Heruli, invaded Italy, Germany, France, and Africa. In the 6th Century, the Sclavi and Bulgarians passed the Danube, and brought great calamities on the Greek Empire. In Italy, the successors of Theodoric were conquered by Belisarius : and the kingdom of the Lombards by Charlemagne, in whose weak descendents the kingdom of Italy continued till the end of the 19th age :
during

during which, the Saracens infested Apulia and Calabria, and subdued Sicily and the Italic isles. The Hungarians, Normans, Danes, and Turks continued for several ages their predatory expeditions; till at the end of the XIIIth Century, the founders of the present Turkish empire advanced into Europe in quest of new habitations. In this and the next age, the Tartars under Tamerlane with immense though divided armies invaded Europe and Asia, and brought such horrors on Christendom as give pain in the relation. Since the irruption of Tamerlane, and the dissolution of his empire, History mentions no new incursions of Barbarians: by the conquest of China, the civilization of Russia, and the new art of War, those formidable emigrations have ceased; and there opens a prospect more favourable to Religion and Humanity.

The causes of the barbarism and desolation of Europe in the middle ages, here assigned by Inspiration, are the corruptions of the Eastern and Western Churches, especially of the hierarchy and whole body

of the clergy, by ignorance and remissness in their sacred office; by a depraved stupidity in spiritual and divine things; by insatiable avarice, luxury, and ambition. The watchmen here censured are the Bishops and Clergy in Europe and the Lower Empire; who, awed by the sanctity of their office from more scandalous and open vices, were corrupted by the more specious pursuits of ambition, luxury, and gain. The completion of this prophecy must not be sought in a narrow corner of ancient Palestine, but in the Christian Church, now far and widely diffused; in its Bishops and more eminent Pastors, and the whole ecclesiastical order; till the mischief ended in the usurped dominion of Antichrist.

1. The primary cause of the corruption of the Clergy was the temporal splendour of the Church, under its nursing-fathers the Roman Emperors: when its patriarchal and episcopal dignities became such objects of ambition, as Ammianus describes, speaking of the See of Rome, for which Ursinus and Damasus were competitors. “ When I
“ reflect, says the military historian, on the
“ luxury

“ luxury of Rome, I do not wonder, that
 “ they who are emulous of such distinc-
 “ tions, should use every exertion to pro-
 “ cure them, and should exult in obtaining
 “ the object of their ambition : enriched
 “ by the gifts of noble matrons*, they ap-
 “ pear in splendid equipages, are magnifi-
 “ cently habited, and are more sumptuously
 “ feasted than at royal tables. Yet they
 “ would be far more happy and respectable,
 “ if, despising the luxury of the capital,
 “ which only elicits and displays their
 “ vices, they would conduct their lives like
 “ some provincial Bishops, whose strict so-
 “ briety, the simplicity of their exterior,
 “ and the modesty of their aspect, render
 “ them estimable in the eyes of the true
 “ worshippers of the eternal deity.”

2. A second precursor of Antichrist was
 the decline of Learning. The literature of
 the Roman Empire was for some time
 supported by a few great Divines, especially
 by St. Jerome and St. Augustine. But be-

* Even the invidious splendour of the Roman Bishop
 was supported by the oblations of matrons.

BARROW, of the Pope's Supremacy, p. 401.
 fore

fore the age of Charlemagne it was almost extinguished. That Emperor attempted to revive it, and spread its faint lustre into France and Germany. But the Caroline empire being dismembered, and Italy divided by its contending tyrants and invaders; during this dark interval, the papacy was successively occupied by the worst of men, whose ill example completed the corruption of the clergy, and brought on the almost total eclipse of the xth age: when, we must not expect to find any traces of good government in the Church, but a mere chaos of impieties, preparative of the miserable revolutions and disorders which followed¹.

The glimmering of learning in these dark ages was directed, only to throw lustre on the papacy: the School divines defended the decisions of Councils with false logic; and the Councils were so influenced, that they did not even deliberate on the most important innovations. The Greek Church, not less weak and corrupt-

¹ Fra-Paolo, of benefices, ch. xx.

ed, though not so illiterate, neglected the study of Religion and the Scriptures, for feeble attempts in History and Philology : A lying spirit depraved the annals of the Church and the lives of the Saints, distinguished by false miracles, superstition, and fanaticism, and by a zealous attachment to the thrones of Antichrist in their respective Churches of Rome and Constantinople.

In Germany the Othos had some success in settling the civil and ecclesiastical government ; as had also the Capetian kings in France. But in both countries, the Bishops had become secularized, simoniacal, and even military men, changing the crozier for the cuirass. During the German wars, begun by Henry IV. and Gregory VII. the depression of the Imperial power brought on a general subjection to the Papacy : the papal authority thus established, the Popes indulged their pride and cruelty, their luxury and lust, without controul : notwithstanding the remonstrances of a few good men, worthy of better times.

The

The origin and progress of the ecclesiastical supremacy usurped by the Popes may be remotely traced from the augmented powers of Bishops in the 11th century, though they still retained their original purity. In the 11th century, Metropolitans in the chief cities presided over the Bishops of their respective provinces. The prerogatives of Bishops arose from the dignity of their cities; hence Irenæus ascribes to the Bishop of Rome a *more potent principality*; and Ammianus says, that the Prelates of the eternal city had the precedence. At the time of the Council of Nice, the Roman, Alexandrian, and Antiochian Churches had each their metropolitans, independent of one another; so that, in the 14th Century, the Bishop of Rome had only the rank of a Metropolitan over his own province within the limits of 6 miles from Rome: he derived his rank from the Imperial city, but was not superior to other metropolitans, was not the Patriarch of all the Western Churches, much less the MONARCH OF THE CHRISTIAN WORLD.

N

Before

Before the peace of Constantine, the fair character of many Roman Bishops, the purity of faith, order and unity of the Roman Church, made them respectable. Soon after, the Arian contests made the orthodox take refuge in that Church. Thus Julius I. protected St. Athanasius, and Pope Innocent St. Chrysostome: not pretending to any authority over the persecutors of those great Saints, well knowing that they would not be obeyed.

Leo the Great, A. 450, extorted from Valentinian III. a jurisdiction over all the Bishops of France; and first set up the pretense of St. Peter's Chair, and of making Rome supreme in religion, as it had been in empire*. And this Pope, who saw the Imperial City subject to a Barbarian, Geric, properly merits the name of Antichrist. The Popish authors themselves, when pressed with St. Paul's prophecy, and the primitive tradition, that Antichrist should not come till the Roman Empire was

* Sedes Roma Petri, quæ pastoralis honoris
Facta caput mundi, quicquid non possidet armis
Religione tenet—— Prosper. de ingratis.
de-

destroyed, contend that it still subsists in the Pope and his Supremacy.

The Popes now sent their Vicars into France; and with that commission transmitted the pallium, an imperial robe, which the Bishops had been used to receive from the Emperors: The Popes, emulating the Greek Patriarchs, gave it to their suffragans, and by this splendid distinction assumed a supremacy over all the Bishops who accepted it.

A. 381. the Council of Constantinople, can. III. gave their own Patriarchs the same rank as that of the Roman Bishops, because of the dignity of New Rome. Henceforth, we find the two Prelates in a constant emulation: at first, the Constantinopolitan styles the Roman his brother and fellow-servant. Both received from Justinian and the Councils the fastuous title of œcumenical Patriarchs: by which, however, was only meant, that each presided over his own suffragans. Pelagius II. A. 590. and his successor Gregory the Great reprobated this

title in the rival see as antichristian and diabolical. In his Letters, he speaks in the tone of a prophet, 'All that is foretold
' will happen. The king of pride is near
' at hand: and will be guarded by an army
' of priests.' The omen was accomplished in Boniface III. whom the brutal usurper Phocas declared Universal Bishop, and his see the head of all the Churches. His successor Boniface IV. obtained from the same tyrant a grant of the pantheon, which he dedicated to the Blessed Virgin and all the Saints, collecting reliques from all the church-yards. Thus the papal idolatry succeeded to gentilism; and the superstition of the papacy aided by its domination went on with large strides, corrupting Christianity with pagan ceremonies.

The two horns of Antichrist were as yet of equal altitude; the sixth General Council declared them of equal dignity: both were styled, however absurdly, Universal Patriarchs; and both occasionally assumed the proud pretension of controuling their Soverains.

A. 712. Pope Constantine began the precedent of deposing kings in the person of Philippicus the Greek Emperor; and Justinian II. who succeeded him kissed the pontiff's foot. Gregory II. A. 726. absolved all Italy from its allegiance to Leo the Isaurian, and deprived him of the revenues. A. 733. Gregory III. excommunicated him as an heretical Prince.

A. 752. Childeric III. the last of the merovingian race, was dethroned by Pope Zachary, who gave the French monarchy to Pepin, maire-du-palais. Pope Stephen absolved him of his crime in being disloyal to his lawful king; and gave him the vain title of Patrician of Rome, in return for the exarchate of Ravenna and the sovereignty of Italy, *de facto*, not *de jure*. For Pepin and Charlemagne, who made so ample grants to the papacy, granted them only in fee. The Pope swore allegiance. The dukedom of Rome fell to Charles the Great, A. 796. and Leo III. sent him a banner in token of subjection. For a long time the dominion of Rome was in the French Emperors. Charles asserted his

supremacy by convening synods, and he condemned, in the Council of Francfort and in the Caroline Books, the gross superstition of image-worship, which had been established by the IId Council of Nice. He exercised all the rights of investiture over all the bishops of France and Italy, even that of electing the supreme pontiff.

The dictatorial power of the popes, as unerring in points of Faith, was not yet acknowledged; though bold advances had been made to it, by Pope Agatho, A. 678. unawed by the recent heresy of Pope Honorius, who asserted monothelism; and whose error disconcerts the defenders of the papal infallibility.

The Othos in the xth century checked the arrogance of the Roman Pontiffs. Otho the Great, imitating the example of Charlemagne, vindicated his supreme power over Italy and Rome, his right of appointing its prelate, and of investing the bishops. In 963, he deprived John XII. and in person received the homage of the Roman citizens and clergy, who took an oath, they

they would never elect or consecrate a Pope without the Emperor's consent. In the next year, Leo VIII. on his election, restored to the Emperor all the imperial rights, and the perpetual privilege of investiture.

Otho III. made his preceptor Gerbert bishop of Rome, A. 998. He was a man of merit and literature: but for his skill in mechanics, astronomy, and philology, was accused of magic; and for his just notion of Antichrist, has been called hard names by the popish historians, heretic, blasphemer, schismatic: how consistently with the sanctity they ascribe to St. Peter's chair, must be left to their own casuistry.

In the xith century, the Emperors Henry II. and III. nobly opposed the papal encroachments: and Henry IV. who died A. 1106 in the 51st year of his reign, resisted the insolence of Gregory VII. who advanced the papacy to its highest pitch, and trampled on the Majesty of kings. He aspired to a sacred despotism, with unlimited powers, over all the world. He summoned

Henry IV. to Rome, to submit to his tribunal; as contumacious and not appearing, he deprived him of the Empire, absolved his subjects from their allegiance, nor relaxed his sentence, till he came on foot to Rome in the severity of winter, and made him the most abject submissions. But on resuming his Imperial rights, the Pope incited his subjects and his sons to rebel against him.

The Hildebrandine dictates (which are a genuine collection of his maxims²,) assert, among other extravagant claims, that
 2. The Roman pontiff is Universal Bishop.
 3. that he has the sole right to the Imperial insignia. 9. that all princes owe him homage. 11. that he is the only name in the world. 12. that he has the right and power to depose kings. 16. that no General Council can be convened but by his mandate. 17. that no book of Scripture is canonical but by his authority. 19. that he can be judged by no man. 21. that all weighty causes must be refer-

² Lib. II. epist. 55, cited by Fabricius, B.G. XI. p. 590.

red to him. 22. that the Roman Church never hath erred nor can err. 25. that the Roman pontiff, canonically consecrated, is made holy by the merits of St. Peter, and cannot be otherwise. 27. In fine, that he can absolve subjects from their allegiance to princes obnoxious to the Holy See. For these merits Gregory VII. was canonized among the Saints, and in the present age, Benedict XIII. ordered a legend in honour of him to be added to the Roman breviary, with this encomium: ‘quod contra Henrici
 ‘Imperatoris impios conatus, fortis per
 ‘omnia athleta, impavidus permanfit, feque
 ‘pro muro domûs Israel ponere non timuit,
 ‘ac eundem Henricum in profundum ma-
 ‘lorum prolapsûm, fidelium communione
 ‘regnoque privavit, atque subditosei populos
 ‘fide ei data liberavit.’ Some bishops in France, A. 1734, opposed this addition to the breviary; and the parliament of Paris suppressed it. But the Court of Rome still adheres to the Hildebrandine doctrine of universal and unlimited Monarchy.

The great aim of Gregory VII. being to amplify the spiritual Monarchy and temporal
 Reve-

Revenues of the See of Rome; he adopted two maxims suited to the asperity of his temper and the ignorance of the times. The one that a superior is obliged to punish every delinquency; and it was his favourite text, *Cursed is he that keepeth back his sword from blood*³. Another of his false maxims, that the world was administered by an equal Providence, as under the Jewish theocracy. Thus, he prayed to St. Peter to defeat the arms of Henry, who yet gained a signal victory over Rodolph his rival: and his principle turned against himself; for, after a cruel war in the State, and a lasting schism in the Church, he was besieged in Rome, and died in exile at Salernum.

From this epoch of the pontificate of Gregory VII. the hierarchy of the Church of Rome has all the notes and characters of Antichrist, specified by the Prophets. It will be agreeable to the design of this Lecture, to give a definition of Antichristianism, as constituting ‘an ecclesiastical

³ Jerem. xlviii. 10.

Society analogous to the ancient Babylon, the capital of an idolatrous Empire;—under the pretence of Mystery—exercising dominion over great Nations professing Christianity; distinguished, in its capital, by seven hills, in its dependencies, by ten kingdoms;—with ineffable pride and arrogance,—assuming divine honours, and attributes;—seducing the Nations from the sole worship of God through the one Mediator Jesus Christ, to the worship also of demons and images;—atrociously persecuting the true worshippers of the only God.—polluted with blasphemies;—with all kinds of luxury and impurity;—with poisonings, pretended sorcery and astrology;—addicted to a sordid avarice and spiritual traffic; and—for these enormities obnoxious to the exterminating wrath of Almighty God.’

These characters of Antichrist are verified in all the subsequent parts of the papal history, to the Reformation. I will give one instance, peculiarly interesting to ourselves, and to the English Church, the Pontificate of Innocent III. who far exceeded Gregory

Gregory VII. in policy, and equalled his ambition. Innocent was a man of quality, and an able canonist. He began his pontificate with becoming moderation, A. 1198, refusing personal bribes, but attentive to recover the domains of the Church in Italy. He soon becomes active in all the public affairs of Europe and Asia: settles the succession to the crowns of Hungary, Norway, and the Empire: enters into a surprizing detail of ecclesiastical business: and preaches the Crusade which established the Latins in the Empire of Constantinople. He exerted his arbitrary temper in the divorce between the King and Queen of France, assuming those powers, which he defended with the sophistry of misapplied Scriptures: *I have set thee over the nations and over the kingdoms, to root out and to pull down and to destroy; to build and to plant*[†]: and, *God made two great lights*, the Pope and the Emperor. We find him chiefly busied in the affairs of England: first, protecting king John against his rival Philip Augustus, A. 1203, and making himself arbiter between them. After various contests about the

[†] Jerem. i. 10. Genes. i. 16.

Primacy, in 1211, he pronounced a sentence of deposition against the king; who, in a conference with his legate, A. 1213, gave to the Roman Church, the Pope, and his successors, the kingdoms of England and Ireland, submitting to hold them as the Pope's vassal. Innocent himself in his letters tells him truly enough, that his kingdom was become a kingdom of priests; and, accepting the donation, A. 1214, the interdict was taken off, by the bishop of Tusculum, having continued more than six years to the incredible distress of the nation. The next year, 1215, the barons having extorted the Great Charter from the reluctant monarch, he applied to the Pope to set it aside; and presented to his holiness, such articles of the Charter as bore hardest on his authority. The Pope attentively considered them, and with an angry brow, exclaimed, 'these barons would dethrone a king who wears the cross, and is under the protection of the holy See, and would alienate the property of the Roman Church. By St. Peter, we will not leave this attempt unpunished.' His holiness

excommunicated the barons, which was all he could do against the liberties of England. The excommunication was received with becoming contempt by those nobles. 'What, said they, will satisfy the avarice of Rome? what have these prelates to do with our wars? These usurers and simoniacs, without one spark of valour or nobility, would controul the world by their excommunications. They intermeddle in our affairs with no other view, than to make the wealth of the kingdom center in the gulph of Italian rapacity.'

In 1216, Lewis the Dauphin made a descent on the southern and eastern counties. The Pope, grieved at these hostilities against his vassal, excommunicates the Dauphin; and was meditating a severer sentence against Philip Augustus. His troubled thoughts excited a fever, which inflamed by his usual high diet, ended in a paralysis and lethargy, July 16, 1216. Matthew Paris says, that king John deemed him the most proud and ambitious of men, insatiable of wealth, and capable of any crimes to acquire it. The
year

year was also memorable for the deaths of king John and of the Emperor: and for the complete establishment of the fanatic and persecuting orders of St. Francis and St. Dominic. The Inquisition had exercised all its horrors against the Albigenes; and Innocent III. finished his career in the Lateran council, decreeing by his sole authority and without any debate the grossest of all absurdities Transubstantiation. Thus, Innocent III. by means of the Crusades, the Mendicant Orders, and the anarchy in Germany, possessed an absolute authority over all Europe, and made all its thrones tremble at his thunders. In his Crusade against the Albigenes, who retained the faith and simplicity of the Apostolic Church, the merciless inquisition supported by a military force sacrificed myriads of victims. The prisons would not hold the confessors, and sixty thousand were butchered in the town of Beziers. Dominic by these expeditions enriched his brotherhood with vast revenues and splendid edifices: while the Count of Thoulouse and Soverain of Languedoc was excommunicated

nicated and deposed for protecting his subjects from an unpitying priesthood. Thus, Antichrist enthroned, Religion lost its characteristic humanity.

In order to verify the completion of Prophecy in the foregoing characters of Antichrist, I shall conclude the present discourse with a succinct comment on those discriminating notes of the Great Apostacy which are predicted in the LVIIth Chapter of Isaiah.

First is foretold the premature death of the Martyrs, and of great and good men in the antichristian ages:

*The righteous perisheth, and no man layeth
it to heart ;
And merciful men are taken away, none
considering,
That the righteous is taken away from the
evil to come.*

From the ixth Age to the Reformation,
the best characters religious and secular,
who

who withstood the spirit of Antichrist, were prematurely taken from the world. To give a very few instances, by the early death of the Greek Emperors Theophilus, A. 840, and of Calo-joannes worthy of his name, A. 1140, image-worship prevailed without controul. In the xvith Century, Edward VI. King of England, and the two honest Popes, Adrian VI. and Marcellus II. reigned but a very short time. Thus *the righteous perished*.—Next, the Prophet furnishes a strong conviction of the anti-christian Church, by specifying her chief enormities: viz. Persecution and Idolatry ⁶, Deification of the Pope's person ⁷, and a complicated and sordid Superstition ⁸.

†. 3. *Draw near hither, ye sons of the sorcerers*—the word * denotes a pretended Augur or Diviner, and the characters answer to that of the false-prophet, and the harlot, foretold by St. John.

†. 4. *Against whom do ye sport yourselves?* in the insolence of prosperous impiety:

* †. 5—8. ⁷ †. 9. ⁸ †. 10—13. עֲנָנָה *

O

against

against whom make ye a wide mouth? and draw out the tongue, with scornful irrision. Are ye not children of Transgression, or apostacy? a seed of falsehood and imposture? About the beginning of the XIIIth Century was a prevailing rumour that Antichrist was to arise; so slow were men in discerning his gradual advances: but from that epoch, the best and wisest considered the Papal Church as the Mother of Abominations. From that epoch, the Church of Rome hath branded the witnesses of Truth with titles of reproach, Picards, Lollards, Huguenots, Beguines, &c. besides the general appellation of Heretics: and it is observable that the severest punishments inflicted by her authority are aggravated by contempt and ridicule.

✧. 5. *Inflaming yourselves with idols under every green tree.* The word * presents the very idea of the apocalyptic harlot, under which all the prophets characterize that passion for idolatry, which predominates in the apostate church.

הַנְּחִמִּים בְּאֵלִים *

Elim

Elim are the objects of false worship, both in Gentile antiquity, and in the modern adoration of saints or angels. Antichristian idolatry is aptly described by the characters of the Jewish ; by which the prophets at once re-proved the corruptions of their own age, and forewarned the Church of still greater superstitions.

✧. 6. The next note of Antichrist is Persecution: *Slaying the children in the vallies, under the clifts of the rocks.* This passage is inexplicable, but by applying it to the events of the long persecutions in the vallies of Piedmont, and among the rocks of the Alps: which continued for several ages, with such signal cruelty, that the Gentile persecutions were comparatively sparing and moderate. *Among the smooth stones of the stream is thy portion, they, they are thy lot:* which seems obscurely to menace that extermination, which waits the Antichristian kingdom and its feat of empire.

We have contemplated the immature death of the Martyrs and Witnesses of

Truth: we have seen the adulterous Church deriding all attempts of reformation: exercising her inquisitorial persecutions: and augmenting her idolatries. The 9th verse is a key to the whole prophecy:

*Thou wentest to the KING with ointment,
And didst increase thy perfumes,
And didst send thy messengers afar off,
And didst debase thyself even unto hell.*

If we would learn what king is here meant, let us consult that passage of St. John in which are included all the forms of the Roman government. *There are seven kings, or forms of policy: five are fallen, viz. kings, consuls, dictators, decemvirs, military-tribunes; and one is, the imperial power: The other is not yet come, and when he cometh, he must continue a short space; denoting the kingdom of Italy, soon subverted by Theodoric. And the beast that was, and is not, even he is the Eighth, and is of the Seven, and goeth into perdition*⁷. This enigma denotes the Papal form of government, which was declared by Justinian, in 534, the head of all the Churches: thus it was *of the Seven*;

⁷ Rev. xvii. 8.

or reigned in spirituals, as the Greek Emperors did in temporals. But when Gregory II. A. 727, shook off the yoke of the Emperor Leo, whom he had excommunicated, and subjected Rome and Italy to himself; from that time the Pope became *the Eighth King*. Henceforth he was properly a monarch, or civil sovereign, and united the temporal with the spiritual sword; and in this double character, he received the homage of gifts and presents from all the Christian world, as the price of alliances, benefices, and even crowns. The greatest sovereigns demeaned themselves by an idolatrous prostration, sending distant embassies, and making the Court of Rome the center of war and politics, as well as of religion. All this the prophet expresses with great energy and becoming disdain: *Thou wentest to the king with ointment, and didst increase thy perfumes; and didst send thy messengers afar off, and didst debase thyself even unto hell.*

Y. 10. *Thou art wearied in the greatness of thy way,*

Yet saidst thou not there is no hope.

O 3

How

How lively a portrait of Romish superstition, labouring with its own weight ! and of such prodigious extent and complicated variety, that the detail of her ceremonies, the lives of her saints, the records of her monastic orders, the decisions of her school-men and casuists, and the annals of her pontiffs, are a labyrinth of prolixity and imposture. Yet superstition, ever ingenious in finding pretences to evade reformation, and to support itself under its oppressive burdens, hath found her account in the gratification of her passions, especially of worldly interest and ambition :

*Thou hast found the life of thine hand,
Therefore thou wast not grieved.*

ψ. 11. *And of whom hast thou been afraid,
or feared,
That thou hast lied, and hast not
remembered me,
Nor laid it to thy heart ?*

An ironical censure of that mixture of idolatrous worship with the principles of true Religion, which hath ever characterized the apostate Church, whether of ancient
Israel,

Israel, or of Antichrist. Both have *lied* to God, and have been false, and forgetful of him, by debasing his worship with their idols and superstitions.

*Have not I held my peace, even of old,
And thou fearest me not?*

A long connivance and prosperous impunity made the Church of Rome secure in her enormities; careless of true Faith, corrupting divine worship, relaxing moral obligation, and given up to a worldly spirit of wealth and dominion. But

*ŷ. 12. I will declare thy righteousness and
thy works,
For they shall not profit thee.*

Rome boasts of her own righteousness: she styles herself the only Church, the infallible judge of controversies: she condemns, as heretics, all who oppose her decisions: she glories in her religious orders, her numerous saints, her pompous altars, and theatrical ceremonies: and, which is the

peculiar scope of the Prophecy before us, she expressly asserts as a fundamental doctrine, justification before God by the merit of her own righteousness and moral works; yet laying more stress on such Grants and endowments as increase her opulence and power, than on the Virtues of the Heart. But the event has verified the prediction; *they shall not profit thee*. For, by the light of the Holy Scriptures, the darkness of popery and mystery of iniquity hath been explored; the nullity of her superstitious claims evinced; her false pretences to good works exploded; her doctrine of merit clearly refuted; and the justification of sinners placed on its only true foundation, a lively and fruitful faith in JESUS CHRIST.

Y. 13. *When thou criest, let thy companies deliver thee:*

But the wind shall carry them all away: vanity shall take them.

Companies may denote those hostile armies, crusades, and sacred wars, in past and perhaps future times, to support the Antichristian cause. How memorably
veri-

verified ! all are dissipated by the breath of God ! reduced to vanity and annihilation ! The greatest military enterprizes leaving no traces of power, or conquest, or conversion !

Or, thy companies may mean also those numerous fraternities of monastic orders, the great supporters of the Roman hierarchy, whose diminished lustre in the present age promises the completion of that clause ;

Vanity shall take them ; the wind shall carry them all away.

But he that putteth his trust in me shall possess the land,

And shall inherit my holy mountain. that is,

The true Religion, restored in the reformed States of Europe, shall at length be every where professed in the Unity of the Spirit, and peaceably established by wise and Christian Princes. This great event is clearly predicted in the sequel of this Chapter :

†. 14. *Cast ye up, cast ye up, prepare the way,
Take up the stumbling-block out of the
way of my people.*

The

The emphatic repetition implies the ruin of true Religion which preceded the REFORMATION: Cast ye up a caufsey or *high-way of holinefs* ¹¹.

God commands his Minifters to reform his Church. Obedient to the heavenly mandate, an illuftrious band of learned and good men undertook the arduous work; with fuch zeal and fuccefs, as to emulate the Apoftolic Age. The ftumbling-blocks in the Papacy are well known to fuch as are converfant in the annals of the Reformation.

The acceptablenefs of the Reformation to Almighty God, results from that noble characteristic of Proteftantifm, The Renunciation of Merit, which I wifh to impreff on our minds and hearts as the proper confeftary from this difcourfe.

ŷ. 15. *For thus faith the high and lofty One,
That inhabiteth eternity, whose name
is Holy;
I dwell in the high and holy place,*

¹¹ Ifai. xxxv. 8.

*With him also that is of a contrite
and humble spirit ;
To revive the spirit of the humble,
And to revive the heart of the
contrite ones.*

High and lofty, high in his essence, sublime in power : eternal and immense : whose name is Holy, and, as such, demands an holy worship : dwelling in the highest Heavens, yet residing in the contrite and humble heart : rejecting the proud,—those, who are either elated with the pride of Reason and of conscious Virtue ; or with the pride of Superstition, and its vain pretence to supererogating Merit : giving grace to the humble, to those, who in the true evangelical poverty of Spirit ‘ Renounce their righteous and unrighteous deeds,’ and rely only on a Saviour’s infinite desert, to pardon their Sins, and to present to God’s acceptance their lowly and unassuming Virtues. *To revive the Spirit of the humble, and to revive the heart of the contrite ones :* a graceful and emphatic repetition, much in use with the Sacred Writers, when they describe the œconomy of the HOLY SPIRIT

SPIRIT, in restoring the Soul to its original integrity, sanctifying it wholly, and refreshing it with the consolations of divine favour.

†. 17. *For the iniquity of his covetousness was
I wroth*

*And smote him: I hid me, and was
wroth:*

*And he went on frowardly in the way
of his heart.*

Covetousness* heredenotes any inordinate passion, particularly that selfishness, combined of ambition and avarice, which is the source of every evil, substituting for faith and probity a proud and venal impiety. The papal superstition, founded in these insatiable appetites, had long excited

* Covetousness [בצע] denotes any inordinate passion or pursuit: particularly, that selfishness, compounded of Avarice and Ambition, so well described by the moralizing profligate, Salust. in Catil. c. x. primo pecuniæ, deinde imperii cupido crevit: ea quasi materies omnium malorum fuere. namque avaritia fidem, probitatem, ceterasque artis bonas subvertit; pro his superbiam, crudelitatem, deos negligere, omnia venalia habere edocuit. et c. xi. sed primo magis ambitio, quam avaritia, animos hominum exercebat.

the

the divine displeasure; which expressed itself both in temporal calamities and spiritual desertions. Yet, in vain the Northern barbarians invaded the corrupted Church; in vain the Western Christians turned their crusades against the Greek Empire; in vain, were both dismembered by the fanatic armies of the Saracens. In both the thrones of Antichrist, Superstition went its train, till it grew in its progress equally corrupt and calamitous. It is observable, that the history of the Middle Ages ascribes those calamities, to the avarice, the luxury, and despotic policy, of the Roman court and hierarchy.

In this crisis, the Divine interposition is thus expressed :

✱. 18. *I have seen his ways, and will heal him;
I will lead him also, and restore com-
forts to him, and to his mourners.*

I have seen with compassion the simple and credulous world seduced by Antichrist. I will *heal* him by remission and reformation:
I will

I will *lead* him by my faithful Ministers : I will restore the consolations of my Spirit unto *him*, the bewildered people ; and to his *mourners*, the witnesses of Truth, who, amidst the papal darkness, were the illustrious asserters of the faith and rights of Christians.

†.19. *I create the fruit of the lips* : I alone give power and efficacy to the Ministry of the Gospel. *Peace, peace, to him that is far off, and to him that is near, saith the Lord, and I will heal him.* As the original Gospel was a general blessing, offered to Jews and Gentiles ; so, the Reformation proposed anew the same eternal Gospel, to all who sought reconciliation and peace with God, through Faith in JESUS CHRIST ; —to all, remote and near. The progress of the Reformation was worthy of the purity of its principle. The most potent States and Republics of Europe were the ample theatre of this great revolution ; the effects of which were answerable to the dispositions, with which so divine a benefit was either received or rejected. The Re-
for-

formation, productive of Liberty, Science, Peace, wherever it hath been established by Law and cherished by the People; hath been the cause of long and frequent wars and civil commotions, in the Popish Governments, who have attempted to check its progress by force and intolerance. Of which we have memorable examples; on the one part, in the glory and tranquillity of the reign of Elizabeth: on the other, in the declining power of the Court of Rome; of the Spanish monarchy, from Charles V. to Philip IV. and in France, during the tragical and inglorious reigns of Charles IX. and Henry III. All which abundantly verifies the conclusion of this prophecy, in its collective as well as private application:

Y. 20. *But the wicked are like the troubled Sea,
When it cannot rest, whose waters cast
up mire and dirt.*

21. *There is no peace, saith my God, to
the wicked.*

PROOFS AND ILLUSTRATIONS.

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INTERPRETERS differ in applying those marks of a corrupt Church. The Rabbins apply them to the Jewish priesthood about the times of the Captivity. More probably, they respect the unworthy H. PP. and priesthood, who succeeded Onias III. as appears from Josephus and the books of Maccabees. Eusebius, Jerome, Cyril, apply them to the Scribes and Pharisees of the age of Our Blessed Saviour ; but the characters do not agree to that priesthood, more distinguished by the spiritual than carnal vices. They were sadly verified by the Romish clergy of the middle ages : and the application is confirmed by I. VI. 8. which describes the Christian Church composed of Jews and Gentiles, and, *ψ*. 7. the house of God made an house of prayer for all people : and to this period of the Middle Age the series of the prophecies evidently leads us.

Quære mecum implementum hujus prophetiæ, non in angulo Terræ Chananæ, sed in Ecclesia Christiana, latissime jam diffusâ, post plures gentes sinu sua receptas ; ejus præfectis, pastoribus, et Episcopis, et Ordine Ecclesiastico, post
 Con-

Constantini et Justiniani tempora, sensim magis magisque corrupto, usque quo post 1x Christianismi seculum, labes totum fere pervaserit corpus, tam in Oriente quam in Occidente.

See the Authors cited by Vitringa: Matthew Paris—Aventinus—Usher, de succ. E. Occ. c. 23. —Mezerai—Nicetas—Wilhelmus Tyrius, i. 8. —Lambertus Schafnab.—St. Bernard—William of Newburg—and P. Langius, in Pistorius. p. 843. 883.

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AMMIANUS. XXVII. 3. Damasus et Ursinus supra humanum modum ad rapiendam episcopatus sedem ardentibus scissis studiis acerrime conflictabantur, ad usque mortis vulnere discrimina adjumentis utriusque partis progressis. Quæ nec corrigere sufficiens Juventius nec molire, coactus vi magna secessit in suburbanum. Et in concertatione superaverat, Damasus, parte quæ ei favebat instante: constatque, in basilica Sicinini, ubi ritus Christiani est conventiculum, uno die centum triginta septem reperta cadavera peremptorum, efferatamque diu plebem ægrè postea delenitam. Neque ego abnuo, ostentationem rerum considerans urbanarum, hujus rei cupidus, ob impetrandum quod adpetunt, omni contentione laterum jurgari debere, cum id adepti futuri sint ita securi, ut ditentur oblationibus

P

matro-

matronarum, procedantque vehiculis infidentes, circumspēcte vestiti, epulas curantes profusas, adeo ut eorum convivium regales superent mensas. Qui esse poterant beati revera, si, magnitudine urbis despecta, quam vitiis opponunt, ad imitationem Antistitum quorundam provincialium viverent: quos tenuitas edendi potandique parcissimè, vilitas etiam indumentorum, et supercilia humum spectantia, perpetuo Numini verisque ejus cultoribus ut puros commendant et verecundos.

In compiling this account of the Papal Usurpations, not having access to original authors, I have chiefly followed a very learned Dissertation of S. Deylingius, *Obss. Misc. Lips. 1736. 4. De Novitate Regiminis Monarchici in Ecclesiam Universam: p. 420—536.*

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Irenæus II. 3. p. 201. potentio^{re}m principat^utem. Ammianus XV. 7. auctoritate, qua potiores æternæ urbis episcopi. vid. Moshem. de Reb. Chr. p. 258—263.

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Nic. Alemannus, præf. in arc. hist. speaking of Justinian's supporting the arrogant pretensions of the C^optan patriarchs, and giving the fastuous title of œcumenical bishop to John of Cappadocia; has this expression; vixque tandem dextrum

trum ecclesiæ solium Pontifici Romano ægrè concesserit, where the dextrum solium is very apposite to the two horns of the Antichristian Lamb, as explained by Daubuz of the Greek and Latin Churches. See Anecd. c. xiii.

In the anecdota, c. xv. we read, that the Empress Theodora's courtiers kissed her feet: ταρσου ἐκαίερου ποδος ακρω χειλει ἀψάμενοι. This woman acted, as if she had studiously formed her whole character on that of the Babylonian harlot, the representative of both the corrupted Churches.

The Emperors Caligula and Domitian exacted the homage of kissing their feet, of being deified, and of having the divine titles: and give a signal resemblance of the pagan Pontifex Max. to the same office and title in Antichrist, *as God sitting in the Temple of God, and shewing himself that he is God.* 2 Thess. ii. 4.

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Gregorius VII. lib. IV. Epist. 12. ‘ Ad
 ‘ oppidum Canusii, in quo morati sumus, [Rex]
 ‘ cum paucis advenit; ibique per triduum ante
 ‘ portam, deposito omni regali cultu, misera-
 ‘ biliter, utpote discalceatus, et laneis indutus,
 ‘ persistens, non prius cum multo fletu Apostolicæ
 ‘ miserationis auxilium et consolationem implo-
 ‘ rare destitit, quam omnes, qui ibi aderant, et ad
 P 2 ‘ quos

‘ quos rumor ille pervenit, ad tantam pietatem
 ‘ et compaffionis misericordiam movit, ut, pro
 ‘ eo multis precibus et lachrymis intercedentes,
 ‘ omnes quidem insolitam noſtræ mentis duri-
 ‘ tiam mirarentur; nonnulli vero in nobis non
 ‘ Apoſtolicæ ſeveritatis gravitatem, ſed quaſi
 ‘ tyrannicæ feritatis crudelitatem eſſe clamarent.
 ‘ Denique instantia compunctionis ejus, et tanta
 ‘ omnium qui ibi aderant ſupplicatione deviſti,
 ‘ tandem eum, relaxato anathematis vinculo, in
 ‘ communionis gratiam, et finem ſanctæ matris
 ‘ eccleſiæ recepimus.’ Hæc in præfata epiſtola
 Hildebrandus, quæ ſane ipſum tantæ arrogan-
 tiæ hominem fuiſſe arguunt, ut alterum illi
 æqualem haud facile protuleris, ſi modò duos
 alios Pontifices, Alexandrum III. et Cæleſtinum
 itidem III. excipias. Jo. Richardſoni prælect.
 xxxiv. p. 228.

Sigonius, de Regno Italiæ, lib. IX. ad A. 1077.

Franciſci Pagi breviarium, illuſtriora Pontifi-
 cum Rom. geſta complectens, tom. II. p. 438.

Fabricius. B. G. XI. 589. ‘ Gregorii VII.
 Regiſtrum, ſive Epiſtolarum Libri, ſinguli ſin-
 gulis Pontificatus ejus tributi annis. Primus
 continet epiſtolas 85. Secundus 77. in cujus
 55ta ad Laudenſes, exſtant celebria illa *Diſtata*
Papæ, ſuprematum ſive totatum Pontificiæ po-
 teſtatis nullis circumſcriptæ limitibus γυμνη τῇ
 κεφαλῇ

κεφαλή Christiano orbi obtrudentia.—Ut vero appareat, quosque pudor possit perire de rebus, adscribam quæ modo memoravi dictata papæ, illisque ex lib. IX. epist. 3. juramentum Imp. Henrico IV. delatum subjiciam. Videant interim, qui hodie despoticum principum imperium ita commendant et exacuunt, conculcata Sacerdotii et Ordinum auctoritate, an pestilentiores etiam Hildebrandismo ipso pestem, quantum in ipsis est, in Christianum orbem inducant.

Dictata PAPÆ. Labbe. Conc. tom. X. p. 110. Harduin. VI. p. 1304.

1. Quod Romana ecclesia a solo Domino sit fundata.
2. Quod solus Romanus pontifex jure dicatur universalis.
3. Quod ille solus possit deponere Episcopos vel reconciliare.
4. Quod Legatus ejus omnibus Episcopis præsit in Concilio, etiam inferioris generis, et adversus eos sententiam depositionis possit dare.
5. Quod absentes possit deponere.
6. Quod cum excommunicatis ab illo, inter cætera, nec in eadem domo debemus manere.
7. Quod illi soli licet pro temporis necessitate novas leges condere, novas plebes congregare, de Canonica Abbatiam facere, et contra, divitem episcopatum dividere, inopes unire.

8. Quod solus possit uti imperialibus insigniis.
9. Quod solius Papæ pedes omnes principes deosculentur.
10. Quod illius solius nomen in ecclesiis recitetur.
11. Quod unicum est nomen in mundo.
12. Quod illi liceat imperatores deponere.
13. Quod illi liceat de sede ad sedem necessitate cogente Episcopos transmutare.
14. Quod de omni Ecclesia quocunque voluerit clericum valeat ordinare.
15. Quod ab illo ordinatus alii Ecclesiæ præesse potest, sed non militare: et quod ab aliquo episcopo non debet superiorem gradum accipere.
16. Quod nulla synodus absque præcepto ejus debet Generalis vocari.
17. Quod nullum capitulum, nullusque liber Canonicus habeatur absque illius auctoritate.
18. Quod sententia illius a nullo debeat retractari, et ipse omnium solus retractare possit.
19. Quod a nemine ipse judicari debeat.
20. Quod nullus audeat condemnare Apostolicam sedem appellantem.
21. Quod majores causæ cujuscunque Ecclesiæ ad eum referri debeant.
22. Quod Romana Ecclesia nunquam erravit, nec in perpetuum, Scriptura testante, errabit.
23. Quod Romanus Pontifex, si canonice fuerit ordinatus, meritis B. Petri indubitanter efficaciter

efficitur Sanctus, testante S. Ennodio Papiensi episcopo, ei multis sanctis patribus faventibus, sicut in decretis beati Symmachi Papæ continetur.

24. Quod illius præcepto et licentia Subjectis liceat accusare.

25. Quod absque synodali conventu possit Episcopos deponere et reconciliare.

26. Quod Catholicus non habeatur, qui non concordat Romanæ Ecclesiæ.

27. Quod a fidelitate iniquorum subiectos potest absolvere.

JURAMENTUM REGIS. Labbe. p. 279. Harduin. p. 1481.

‘Ab hac hora et deinceps fidelis ero per rectam fidem beato Petro Apostolo ejusque vicario Papæ Gregario, qui nunc in carne vivit: et quodcunque mihi ipse papa præceperit, sub his videlicet verbis, per veram obedientiam, fideliter, sicut oportet Christianum, observato.’ De ordinatione vero ecclesiarum, et de terris vel censu, quæ Constantinus Imp. vel Carolus Sancto Petro dederunt, et de omnibus Ecclesiis vel prædiis, quæ Apostolicæ sedi ab aliquibus viris vel mulieribus aliquo tempore sunt oblata vel concessa, et in mea sunt vel fuerint potestate, ita conveniam cum Papa, ut periculum sacrilegii et perditionem animæ meæ non incurram: et Deo, sanctoque Petro, adjuvante Christo, dignum

honorem et utilitatem impendam: et eo die, quando illum primitus videro, fideliter per manus meas miles Sancti Petri et illius efficiar.

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Sal. Deylingius: de novit. Regiminis monarchici in Ecclef. Universam. p. 535. 'Multi veterum Hildebrandum tanquam ferocissimam belluam execrati sunt. Legantur Acta Concilii Brixienfis, An. MLXXX. celebrati, apud Harduinum, T. VI. P. I. f. 1595, ubi ejus scelera vivis coloribus depinguntur; necnon Aventinus, lib. V. f. 455. Sed recentiores tantorum malorum auctorem ob res adeo præclare gestas non solum divorum numero adscripserunt, sed nuper admodum novam ut appellant *Legendam* in honorem et memoriam divi Gregorii VII. promulgarunt. De Gregorio VII. divis adscripto legantur Acta Sanctorum ad diem xxv Maii, tom. VI. f. 70. seq. Hoc ipsum officium in Hildebrandi memoriam et honorem compositum, antea in sola ecclesia Salernitana, ubi papa iste in exilio mortuus est, recitatum, sed a Benedicto XIII. universo orbi obtrusum exhibetur in *Bibliothèque Française*, T. XIII. p. 299. Videatur etiam *Bibliothèque Italique* T. VI. Num. 7. de la *Legende de Gregoire VII.* p. 205.'

PAGE

‘ Ipse autem Henricus cum suis fautoribus, in omni congressione belli, nullas vires, nullamque in vita sua victoriam obtineat.’

Bulla Excomm. ap. Richardson, p. 231.

The Antichristian harlot, exciting this unnatural war against Henry, reminds one of Virgil's Alecto.

Cura tibi divûm effigies et templa tueri :
Bella viri pacemque gerant, queis bella
gerenda. VII. 444.

En ego victa situ, quam veri effoeta senectus
Arma inter regum falsa formidine ludit.
Respice ad hæc : adsum dirarum ab sede
fororum ;
Bella manu lethumque gero.—y. 455.

Adamantino velut nexu propositionis veritas constat.—Hierarchiam ecclesiæ Romanæ dominantem, inde a Gregorii VII. temporibus maxime, esse cætum talem, qui (1) Babyloni Chaldææ quadantenus conveniens, (2) sub mysteriorum, seu religionis Christianæ prætextu, (3) imperium in civitate magna in populum magnum animale, Christi nomen professum licet, septem collibus, totidemque provinciis distinctum, multorum Regum potentia suffultum, obtinet; seque im-

mani

mani fastu, habituque prætumido, (5) ceu numen Divinitatis particeps, ab eo religiose coli patitur, (6) adeoque populum sibi obnoxium a vero Dei cultu ad sui et creaturarum cultum falsamque religionem modis omnibus seducit; (7) sanctos veri Dei cultores atrociter persequitur; (8) blasphemis, (9) luxuria, (10) veneficiis, (11) avaritia et nundinatione spirituali sese immaniter polluit, (12) severumque idcirco Dei iudicium provocans, illud aliquatenus jam subivit, et porro subiturus est. Quæ duodecim demonstrationis capita, ordine ut sigillatim persecuturus, Deum veneror, ut consilium laboremque meum Ecclesiæ prosperet; et aperta rerum luce, prædictionum factorumque harmonia perspecta, Babylonem agnoscant salutariter, propterea deferant, quotquot ejus amore præpostero ad perniciem suam hætenus arserunt.

This definition of Antichrist is taken from Jo. Henr. Heideggeri סור בבל רבת seu in Divi Johannis Apocalypseos Prophetiam de Babylone Magna Diatribæ. Lugd. Batav. 1687. 2 vols. 4to. Diff. V. and it is illustrated in that work with great erudition and the clearest evidence.

Of the parallel between Babylon and Rome see the elaborate Notes of Daubuz, on Rev. xvii. 3. and Heidegger, Diff. VI.

P. S. Polano. C. T. lib. I. p. 20. ed. 1629.
 Jan. 1522. Adrian VI. *Temevano alcuni, ch'egli fosse pur troppo inclinato alla Riforma. Non dava altro titolo alla dottrina di Luthero, se non d'insipida, pazza: il comincia, par una leggier riforma in Roma. Card. Soderini consiglia la via della forza. ' Nissuno haver mai estinto l'heresie con le riforme, ma con le Crociate. Innocenze terzo con tale mezo oppresse felicemente gli Albighesi de Linguadoca: et i Pontefici sequenti, non con altri modi, estinsero in altri luoghi, i Valdesi, Piccardi, poveri di Lione, Arnaldisti, Speronisti, et Patarini. — Non essendo la Corta degna d'un tal Pontefice. p. 31.*

Nissuna Riforma potersi fare, laquale non diminuisca l'Entrate Ecclesiastiche: lequali havendo quattro fonti, uno temporale, le rendite dello Stato Ecclesiastico, gli altri spirituali, L'Indulgenze, Le Dispense, La Collatione de Beneficii: non si puo otturar alcuno di questi, che le entrate non restino troncate in un quarto. p. 24.

Marcellus II. vita exutus 22do Electionis die, incredibili omnium bonorum dolore, quibus spes affulserat emendationis, et aurei sub illo seculi; sublatus forte divina benignitate, ne malitia mutaret intellectum ejus. Spondanus. 1555. n. VII.
 Polano. lib. V. p. 399.

Jo. Geo. Walchii Misc. Sacra. 1744. 4. lib. III. 5. de Lollardis. p. 652. Hæc vesana est Pontificiorum ratio, ut a partibus suis discedentes probrosis verbis afficiant: qua ratione, sæpius viri integerrimi adpellationes tulerunt nefarias. Ita quoque Lollardorum majores, nimirum Waldenses, vocatos esse Albigeneses, Arianos, Manicheos, Gnosticos, Adamitas, Catharos, Arnoldistas, Josephinos, pauperes de Lugduno five Leonistas, Fratricellos, Begardos, Passagerios, Paterinos, Tholosanos; Bulgaros, Picardos, Insabbatharios, Turlupinos, Lollardos de quibus nobis res est, Pileatos, Caputiatos.

See the notes on that dissertation, in which the origin of these names is investigated.

Of the Waldenses, A. 1170: Thuanus, l. VI. A. 1550. p. 185. edit. 1620. XXII omnino vici numerantur, de quibus summum ab Oppeda sumtum supplicium est. p. 191.

Walter Lollard was condemned to the flames, 1322: in his own lifetime, he had 80,000 disciples: his doctrine soon spread in Austria, Bohemia, &c. and was revived in England by John Wiclef. Limborch. hist. inquis. I. 18. 22.

Huguenots. Egnots, du mot Eidgnossen, *alliés par serment*. Voltaire. Hist. Gen. ch. cxii. et Spondanus, A. 1307, et 1560.

Mr. Mann's MS. cited by Bishop Newton, V. 3. p. 304. 'Quis igitur rex septimus erit? Nimirum, ipse papa. Nam ex quo, A. D. 534. eum Ecclesiarum omnium Caput declaravit Justinianus, alii omnium judicem, ipsum a nullo iudicandum; tanta reverentia et obsequio ab Impp. ipsis cultus est, tanta auctoritate ipsos subinde reprehendit, interdum etiam anathemate perculit, ut non minus dicendus sit *regnasse* in spiritualibus, quamvis *se* subditum semper servumque servorum diceret, quam in temporalibus imperatores. Tunc igitur Papa e *septem* illis, id est, ex genere atque ordine illorum principum qui præcesserant, esse dicendus erat: donec A. D. 727. Leonis imp. jugum, quem anno superiore excommunicarat, prorsus excussit Gregorius II. Romamque et regiones vicinas sibi subjecit. Ex illo enim tempore, Papa rex *octavus* merito haberi potest, cum gladio spirituali temporalem quoque dehinc adeptus.'

Compare Mr. Daubuz. p. 567, and p. 791.

Of the revolutions in the Middle Ages, see Vitringa on this place of Isaiah, and on Rev. ix, p. 413, where he recounts the conquests of the Saracens, the Turks, the Tartars, the Othmans; Of Tamerlane, Spondanus, A. 1390—1402. His Laws have been lately published: 'Institutes of Timour,' 1784. 4to.

Quæris, quæ infania homines in hac operosa superstitione detineat? una ratio est, accommodata est ad cupiditatem carnis; hæc sustinet vitam manus, ne manus fatigetur ac lassetur, aut cultor fatiscat. Vitringa, p. 757.

The Romish Superstition is a perfect contrast to the simplicity of the Gospel. The Gospel reveals One Mediator and Intercessor with God: Popery appoints very many. The Gospel appoints no festival, but the Lord's Day: Popery consecrates every day in the year to one or more of her intercessors. For one order of Christians, she substitutes many orders of

——— eremites and friars,

Black, white, and grey, with all their trumpery.

For houses of Prayer, she delights in superb Temples and Altars. All the privileges, and the sacraments, of the Gospel are given gratis: Popery exacts a round sum of money, for Masses, Indulgences, and Remissions. In fine, our liberty in Christ Jesus is here exchanged for the jurisdiction of an ecclesiastical despot, usurping the throne of God and of Christ, that is, the Tribunal of Conscience.

DISC-

DISCOURSE XI.

THE MYSTIC TYRE.

EZEKIEL XXVIII.

1. *The word of the LORD came again unto me, saying,*
2. *Son of man, say unto the prince of Tyrus, Thus saith the Lord GOD; Because thine heart is lifted up, and thou hast said, I am a god, I sit in the seat of God, in the midst of the seas; yet thou art a man and not God, though thou set thine heart as the heart of God.*
3. *Behold, thou art wiser than Daniel: there is no secret that they can hide from thee.*
4. *With thy wisdom and with thine understanding thou hast gotten thee riches, and hast gotten gold and silver into thy treasures.*
5. *By thy great wisdom, and by thy traffick hast thou increased thy riches, and thine heart is lifted up because of thy riches.*
6. *There-*

6. *Therefore thus saith the Lord God :
Because thou hast set thine heart as the
heart of God ;*
7. *Behold therefore, I will bring strangers
upon thee, the terrible of the nations :
and they shall draw their swords against
the beauty of thy wisdom, and they shall
defile thy brightness.*
8. *They shall bring thee down to the pit,
and thou shalt die the deaths of them that
are slain in the midst of the seas.*
9. *Wilt thou yet say before him that
slayeth thee, I am God? but thou shalt be
a man, and no God in the hand of him
that slayeth thee.*
10. *Thou shalt die the deaths of the uncir-
cumcised, by the hand of strangers : for
I have spoken it, saith the Lord God.*

MAIMONIDES elegantly illustrates the Mystic Allegory, from a passage in the Book of Proverbs. ‘ *A word fitly spoken is like apples of gold in pictures of silver*’. These pictures are sculptures in relief on works of silver perforated in net-

חפוחי זהב במשכיות כסף

דבר דבר על אפניו

Prov. xxv. 11.

‘ work, or filagree. The apples or fruits of
‘ gold within such a net-work of silver, is
‘ the parabolic sense of literal expression.
‘ In a word, which has a double face, in
‘ which there is something visible and some-
‘ thing concealed, it is requisite, that the
‘ external and apparent sense should be as
‘ silver, but the internal sense by far superiour,
‘ in the proportion that Gold bears to Silver.
‘ The exterior is so contrived, as to call the
‘ attention to that which is within. For as
‘ the golden fruits in a silver basket, if care-
‘ lessly seen through the apertures, will seem
‘ mere silver like the vessel that contains
‘ them, to the inattentive and distant Spec-
‘ tator; so, when nearer and more accurately
‘ inspected, the silver basket discloses the
‘ gold within. Thus in the parables of the
‘ prophets of blessed memory the exterior
‘ and apparent sense contains excellent wis-
‘ dom, of much utility to the conservation
‘ and direction of human society: but within,
‘ it includes that superiour wisdom, which
‘ instructs us what ought to be believed and
‘ highly valued in Religious Science. The
‘ prophetic Parables are of two kinds; in
Q some,

‘ some, each *single* word denotes some proper
 ‘ counterpart. But there are others, in
 ‘ which the *whole* Parable is significant of
 ‘ the hidden sense; in which, amidst the
 ‘ abundance of expression, every word has
 ‘ not its weight in the emblem, and does not
 ‘ apply to the thing signified; but either
 ‘ serves the purpose of mere elegance, or more
 ‘ effectually to involve and hide the Allegory.
 ‘ For the diction follows the nature of the
 ‘ subject, from whence the parable is taken.’

I shall select an instance of a Mystic Allegory, or Prophetic Emblem, in which the completion, though still future and perhaps remote, is so clearly ascertained, as to establish the principle on which it is founded. In the sublime predictions of Ezekiel against the king and city of Tyre, the divine prescience not only foretels a near event, the taking of that great commercial city by the Chaldeans; but also extends its view to the Mystic Tyre, the spiritual mart of gainful superstition, and to its idolized and self-deified Monarch.

The historic completion of this prophecy is related by the Prophet himself; for it was

of so near an event, that, but for the mystic sense, it would hardly have been given so circumstantially. Tyre was taken by Nebuchadnezzar, after a long and obstinate siege of XIII years. *In the seven and twentieth year, of Ezekiel's own captivity, after this memorable siege was ended, the word of the LORD came unto Ezekiel, saying, Son of man, Nebuchadrezzar king of Babylon caused his army to serve a great service against Tyrus; every head was made bald, and every shoulder was peeled: yet had he no wages nor his army for Tyrus, for the service that he had served against it. Therefore thus saith the Lord GOD, behold I will give the land of Egypt, unto Nebuchadrezzar king of Babylon, and he shall take her multitude, and take her spoil, and take her prey; and it shall be the wages for his army. I have given him the land of Egypt for his labour, wherewith he served against Tyrus, because they wrought FOR ME, saith the Lord GOD*².

When the prevailing fortune of Nebuchadnezzar (who, according to Strabo³, extended his conquests farther than Hercules)

² Ezek. xxix. 17—20.

³ Strabo. l. xv. p. 687.

had bôrn down all resistance: after the taking of Jerufalem, Continental or Old Tyre was rased to the ground, under Ithobalus II. the primary subject of this Prophecy. During a siege of XIII years, the inhabitants transported their richest effects to the Island on which they built the New Tyre, which was taken by Alexander, in the 1st year of the cxiith Olympiad *. The Old City was never rebuilt, and it is of that city, not the New-one, that the Prophecy is to be understood historically. Scylax accurately distinguishes the two Cities: 1. the ancient City, with its Port included within the walls, III stadia from the Sea, with a River passing through it. 2. the insular Tyre, about VIII stadia from the Land, which was the residence of the Kings, from the death of Ithobalus II. to the reign of Azelmicus, when Alexander took it *.

* Diodor. XIII. 40—47. & XIX. 86.

* Buddeus, H. E. 571. 710. Jos. c. Apion. i. 18. Antt. VIII. 13. x. 11. Vitringa, in Esaiam, tom. i. p. 670. Scylax, apud Marsham. C.C. sæc. XVIII. p. 578. βασιλεια Τυρου και λιμην, ὅσων Η σταδια απο γης. Αλλη πολις Τυρος, λιμενα εχουσα ενος τειχους, (αυτη δε η νησος βασιλεια Τυριου) και απεχεθ σταδια απο θαλαττης Γ. Παλαιστρος πολις, και ποταμος δια μεσης ηει.

The

The Tyrians of both periods were distinguished by their magnificent superstition. Hiram, the friend of Solomon, joined the Temple of Jupiter Olympius to his Capital, and dedicated in it a Column of Gold, with many rich donations. He consecrated other Temples, especially those of Hercules and Astarte. The Baal so much worshipped by Ahab, was the Tyrian Hercules, that is, Moloch or the Sun.

The Mystic Tyre will be considered in a double point of resemblance, its COMMERCE, and its SUPERSTITION.

That emporium of Religious Traffic is described by St. John in characters purposely copied from Ezekiel, in order to establish the coincidence of both Prophecies, both terminating in the same subject. The Traffic of the Church of Rome is specified both literally and allegorically, the *literal* censure of the luxury of the Romish Church being founded on Ezekiel's historic description of the Tyrian Commerce. *The Merchants of the Earth shall weep and mourn over her, for no man buyeth her merchandize*

*any more : the merchandize of gold and silver and precious stones, and of pearls ; and fine linen and purple and silk and scarlet ; and all thyine or citron wood, and all manner of vessels of most precious wood ; and of brass, and iron, and marble ; and cinnamon, and odours, and ointments, and frankincense ; and wine and oil, and fine flour, and wheat ; and beasts, and sheep, and horses, and chariots, and slaves, and souls of men*⁵. Other Prophets have also predicted this enormous abuse of the Christian Religion, first debased into Superstition, and Superstition itself made the instrument of Luxury, Avarice, and Secularity. Daniel, predicting the demonolatry of Antichrist, adds, *he shall cause the priesthood to rule over many, and shall divide the land* FOR GAIN⁶. St. Jude and St. Peter had this apostate Church in view, particularly specifying its mercenary character : *Through covetousness shall they with feigned words make merchandize of you. An heart they have exercised with covetous practices, following the way of Balaam, who loved the wages of unrighteousness*⁷.

⁵ Rev. xviii. 1—19. ⁶ Dan. xi. 39. ⁷ 2 Pet. ii. 3. Jude, *ch.* 11.

It is essential to my subject, before I enter on Ezekiel's Prophecy, to give a short view, for the detail would occupy an ample volume, of the lucrative arts of the Church of Rome, and of her continual attention to that worldly traffic, which is the soul that animates her superstition. I have already given specimens of the policy of the Court of Rome in making Kings her feudatories, and levying taxes on their kingdoms. This antichristian policy was checked by the great schism, A. 1378—1428, which followed the LXX years' residence of the Popes at Avignon, A. 1305—1377, and their return from their Babylonian Captivity, as their writers call it. The schism, which occupied the Council of Constance, A. 1415, together with the diffusion of literature by the Art of Printing, brought on the Reformation in the next age. These were the immediate causes of weakening the papal power, and of the defection from her yoke. The diminution of her authority led the antichristian Church to have recourse to oppressive exactions. In the

first of these periods, the Popes of Avignon put in practice the *Taxa Cancellariæ*, *Annates*, *Reservations*, *Provisions*, *Expectatives*, and the most scandalous *Simony*. The *Taxa Camerae* is a school of vice: it gives to all an absolution, to many a licence, for the greatest sins. The licenses were printed at Paris in the year 1500. The fees were published in 1520 by the Papal authority; by which a price is set on the worst enormities. Innocent VIII. was either the author or enlarger of these Chancery Taxes; and there are glosses upon them, in which the scholiast intimates, that he must conceal some things to avoid scandal.

The Romish Civilians deny that the Pope can incur simony, though he should sell benefices; because H. H. makes or finds every thing holy. The Pope professes himself supreme collator of benefices. A famous historian^{*}, defends the prodigious simony of Leo X. as becoming the magnificence of the head of the church. The same writer asserts the Dominican tenet,

^{*} Cardinal Pallavicino, lib. I. cap. 2, 3.

that

that the church ought to be distinguished by worldly grandeur. The Romanists own, that the idolatry and corrupt practices of the church are necessary to maintain the splendour of the court of Rome. Thus they reason:—the vulgar are fond of theatrical pomp in religion;—the nobility, and generally all men, delight in an easy, splendid, and luxurious life. This humour is by all means to be cherished, because Christ came to make the church happy, and pleasures, riches, and honours, are necessary to this great end. Hence they vindicate the ways of acquiring those pleasures, wealth, and honours, which are practised in that Church; such as simony, first fruits, pensions, sine-cures, accumulated pluralities, dispensations, appeals, prohibitions, jubilees, exemptions, and the establishment of religious orders. So that idolatry and luxurious corruptions are held essential to religion, in order to maintain the luxury of the Clergy, and the magnificence of the Church and Court of Rome. By these means, a third part of the whole property of Italy is possessed by the monastic orders.

By

By the contract called *Precaria*, whoever made a gift of his estate to the Church, had the profits or usufruct returned him again, and twice the value besides, during his life : and to those, who would quit their usufruct also to the Church, she gave three times the value in other estates of the Church to enjoy in exchange. This usage passed from France into Italy. This contract turned so manifestly to the advantage of those who thus trebled their present income, that the Church was an immense gainer after the death of the donors. The Church's title also became a safeguard to those who were too weak to defend their estates from the great and powerful ; who dared not touch them, when once they became signories of the Church ; and whenever the male-line of those feudatories came to fail, the succession fell to the Church *.

To give a few examples of the trade and traffic of Religion : Saint-worship is so lucrative a branch of commerce, that from Loretto alone the Pope collects an annual revenue of 100,000*l.* centena millia aure-

* *Fra-Paolo*, of Benefices. ch. xix.

orum :

orum : and the riches of that shrine (the greatest insult in *all* respects on the common sense of mankind) are inestimable.

Purgatory is a great source of gain ; its fancied pains being relaxed for money. Revelations and spectres of souls in purgatory were carried to so extreme abuse, that the Council of Trent attempted to regulate this traffic.

In the fictitious sacrament of Penance, the penitentiaries commute their penances for fines in money. The Lent-fast is dispensed with for 20s. or less in case of poverty.

But the soul of the papal hierarchy is the Mass, in which JESUS CHRIST, under the accidents of a wafer, is *sacrificed afresh*, for the expiation of sins, not only of the living, but of the dead. Public masses are essential to the antichristian Church : but private masses, handsomely paid for, are held to be far more efficacious for the salvation of such individuals, as purchase them. Masses are the golden harvests of
the

the priests. Philip IV. of Spain ordered by his last will 100,000 masses to be said on his account : but on condition, that if so many should not be necessary for his own salvation, they should redound to the advantage of his father and mother : and if *they* were already in heaven, they should be applied to the *souls* of those who should die in the Spanish wars *.

The judicious historian of the Council of Trent, among the great exorbitances in the union and plurality of benefices, relates, that ‘ after the Lutheran stirrs began, ‘ and all men demanded reformation, Clement VII. in the year 1534, was not ‘ ashamed to commend unto Hippolytus ‘ Cardinal de Medicis, (who had been deprived of all his dignities for his unworthy ‘ conduct) all the benefices of the world, se-

* Pufendorf, *jus feciale divinum*, §. XI. who adds a pleasant story, of an agent for masses, which costing half a crown a piece at Vienna, and little more than sixpence in Italy, he managed so well as to gain 100,000 crowns and the title of Baron, by his agency in behalf of the Hungarian nobility, who were put to death for their rebellion against the Emperor Leopold.

‘ cular

‘ cular and regular, dignities and personages,
 ‘ simple and with cure, being vacant, for
 ‘ six months, to begin from the first day of
 ‘ his possession, with power to dispose of
 ‘ and convert to his own use all the fruits.’

But I forbear to give farther instances of the sordid spirit of gain, which characterizes the Romish superstition. Enough hath been said to illustrate this part of Ezekiel’s mystic allegory. Tyre, with her powerful navy, adorned with the images of her tutelary gods *; Tyre, the center of trade from the pillars of Hercules to the Ganges and the Indus, is not only proposed as a moral and political example to all commercial states, of the luxury, irreligion, and innumerable evils, which follow from the unchecked EXCESSES of commercial enterprize: but, without prejudice to the literal sense of those splendid descriptions of the ancient commerce, the analogy and style of this prophecy leads us to the mystic application I have laid before you.

* Ezek. xxvii. 11. נמרים

Human writings obtain the praise of accuracy and truth of composition, when the style and diction correspond to the subject, and clearly express the writer's idea. Inspired writings, claiming their origin from the Spirit of Truth, may be tried by the same test. If magnificent expression was employed on trivial ideas, it would be vain to have recourse to poetic diction and eastern figures. The expression of Scripture however sublime, is always temperate, and even below the ideas, when it proposes to our view spiritual and infinite objects, whether in a primary or secondary sense. Jeremiah, and our Blessed Saviour, describe the fall of Jerusalem, by the darkning of the sun and moon, and nature reverting to its original chaös. A *more* awful event is intimated, when the elements shall literally melt with fervent heat, and all things be dissolved. In instances more parallel to our present subject, when we read the fortunes of Egypt, of Idumæa, of Assyria, or Babylon; the description rises above the subject, and leads us to reflect on some other argument, analogous to the history,
but

but of more general interest and importance. The Assyrian Monarch, Sennacherib, described with so much elegance and sublimity by Ezekiel⁹, as a tall and spreading Cedar,—*So that no tree in the garden of God was like unto him in his beauty; so that all the trees of Eden envied him*; is the representative of another and a spiritual Domination, still more proud and imperious, and menacing destruction to the Church of Christ. The resemblance in their pride, their example and their fall, is so distinctly marked, as to lead us to the mystic and principal sense. *To the end that none of all the trees by the waters exalt themselves for their height, for they are all delivered unto death, to the nether parts of the earth, &c. y. 18. To whom art thou like, in glory and in greatness, among the trees of Eden? Yet shalt thou be brought down, with the trees of Eden, to the nether parts of the earth.* And, to shew the extent of the mystic allegory, allusive to different subjects, the Prophet subjoins an application of it to Egypt. *This is, or represents, Pharaoh and all his multitude, saith the Lord GOD.*

⁹ ch. xxxi.

*Son of man, say unto the prince of Tyrus, thus saith the Lord GOD; because thine heart is lifted up, and thou hast said, I am a god; I sit in the seat of God in the midst of the seas; yet thou art a man, and not God, though thou set thine heart as the heart of God*¹⁰. The king of Tyre, affecting divine honours, is a fit and expressive emblem of *him who opposeth and exalteth himself above all that is called God, or that is worshipped: so that he, as god, sitteth in the temple of God, shewing himself that he is God*¹¹. That noble prophecy or epinicion of Isaiah¹², furnisheth a parallel to these places of Ezekiel and St. Paul. *Thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God. I will sit also upon the mount of the congregation, in the sides of the north. I will ascend above the heights of the clouds. I will be like the Most High.* Here we discern the traits and features, not only of the king of Babylon profaning the Jewish temple; but of the prince of angels falling from heaven: the emblems of an ecclesiastical Monarch, self-deified, and rival of

¹⁰ Ezek. xxviii. 2.¹¹ 2 Theff. ii. 4.¹² ch. xiv.

the Deity, sitting as god in the temple of God, and presiding over the mystic Babylon.

The Romish clergy have written express treatises on the adoration of the Pope. At his election, he is placed on the high altar, and adored by the Cardinals: and with still greater solemnity at his coronation. In the form of adoration, all things are submitted to his ‘more than divinedisposal;’ ‘*plusquam divinæ suæ dispositioni.*’ I use the Latin here, and in some things that follow; for our native English is abhorrent from such impious flattery. He is also adored in the masses, processions, jubilees. This adoration is not civil but religious, as the very word imports, being inapplicable to any but a person assuming divinity. The ceremonies performed, the benefits expected, and the resemblance to their own saint-worship, prove it to be a religious act. Hence those impious flatteries—‘*Quem Numinis instar Vera colit pietas.*’—and that of an Egyptian Abbot in the Council of Florence, addressed to Eugenius IV. ‘*Pulvis sum et cinis, coram*

R

Te

Te Deo in terris verba faciens : es namque Deus in terris, et Christus, et Vicarius ejus : tu princeps regum.' Baronius and his epitomizer speak with much complacency of the Mohammedan prince who kissed the feet of Alexander III. and adored him, 'tanquam sanctum et pium Christianorum deum, unicum in terris deum.' Julius II. more a soldier than a bishop, was openly styled 'alter in terris deus.' His pontificate of ix years cost the lives of 200,000 men. One Puccius ascribed to the atheist Leo X. 'divinæ majestatis conspectum, cujus rutilanti fulgore imbecilles oculi caligant.' As Antichrist succeeded to the civil powers of Paganism, he emulated the Dragon in all the extravagance of the pagan apotheosis, new modelled on antichristian ideas. The Emperor Domitian* was styled Dominus et Deus : and Caius had altars, images, and sacrifices. So the papal dignity has been styled Divinum imperium ; and, in the ceremonial, Sedes

* The gloss upon one of the extravagantes speaks of Pt. John xxii. Dominum Deum nostrum Papam, in the very style of Domitian, Dominus et Deus noster sic fieri jubet. Sueton. c. xiii.

Dei: and the Canon-law affirms, that to violate the decrees of the Pope is to blaspheme against the HOLY GHOST.

Ithobal prince of Tyre, affecting divine honours in the style of eastern despotism, was a fit emblem of that ecclesiastical power, which assumes the title of a Vice-God and Vicar of Christ. In the person of this King, more illustrious in his emblematic than historic character, Ezekiel not only predicts but *describes* the fall of the papal power and of its seat of Dominion; and the prophetic symbols are with admirable concinnity adapted both to the type and antitype. The assuming divine honours, is specified as the primary cause of the fall of the Tyrian monarch: *ψ. 6. Because thou hast set thine heart as the heart of God, 7. Behold therefore I will bring strangers upon thee, the terrible of the nations: and they shall draw their swords against the beauty of thy wisdom, and they shall defile thy brightness. 8. They shall bring thee down to the pit, and thou shalt die the deaths of them that are slain in the midst of the seas. 9. Wilt thou yet say*
R 2
before

before him that slayeth thee, I am God? but thou shalt be a man and no god, in the hand of him that slayeth thee. This whole context is less applicable to the personal fall of a king, than to the fall of a great polity. This polity is characterized by its secular greatness, and its prudence or reason of state: and the vice-god of Rome extends his pretensions even to infallibility, as well as Supremacy over all earthly sovranty; while the Italian policy has been carried to the most vitiated refinement. *✱. 3. Behold, thou art wiser than Daniel: there is no secret that they can hide from thee. 4. With thy wisdom and with thine understanding thou hast gotten thee riches. 5. By thy great wisdom and by thy traffick hast thou increased thy riches.* The literal eminence of Tyre, in policy, navigation, commerce, arts and opulence, is verified in the Papal Cabinet; in the unequal returns of real opulence for her visionary commodities of bulls and pardons; and in the whole beneficiary and financing system of the Church and Court of Rome.

The

The *leſſus* or elegy on the king of Tyre, in the ſplendour of poetic imagery is eminent among the ſublimeſt traits of Inſpiration. *Son of man, take up a lamentation upon the king of Tyrus, and ſay unto him, Thus ſaith the Lord GOD : thou ſealeſt up the ſum of all perfection, full of wiſdom and perfect in beauty*¹⁴. Rome hath in all ages exulted as the miſtreſs of the world, in ſtrength and policy, ſplendour and beauty, and even eternity. 13. *Thou haſt been in Eden the garden of God.* Paradise is the emblem of the Church; and all that follows in this elegy denotes an eccleſiaſtical power. *Every precious ſtone was thy covering, the ſardius, topaz, and the diamond, the beryl, the onyx, and the jasper, the ſapphire, the emerald, and the carbuncle, and gold.* He is compared to the Jewiſh High-prieſt in the ſplendour of his auguſt office, inveſted with the Sacerdotal ornaments, eſpecially the Pectoral blazing with gems. Emblems of the majeſty of the Church, which the Papacy aſſumes. The antichriſtian harlot is deſcribed by St. John, as decked with gold and precious ſtones and pearls. The myſtic ſenſe leads our

¹⁴ xxviii. 12.

attention to the external splendour of the Papacy. Perhaps it may seem too minute to observe, that a passion for jewels and precious stones has been remarkable in the Court of Rome. Witness the Tiara, and the image of Loretto. Her taste for ecclesiastical music seems also intimated: *The workmanship of thy tabrets and of thy pipes was prepared in the day when thou wast created, or inaugurated.* 14. *Thou art the anointed cherub, that covereth; Covering with expanded wings the throne of God: emblemized by the cherubim covering the propitiatory, and I have set thee so. Thou wast upon the holy mountain of God: thou hast walked up and down in the midst of the stones of fire.* 15. *Thou wast perfect in thy ways, from the day when thou wast created: till iniquity was found in thee.* The king of Tyre, as typical of Antichrist, is compared to Lucifer, the son of the morning, the anointed cherub, the regal Angel, nearest to and covering the throne of God. *And I have set thee so: I have given thee thy original brightness. Thou wast upon the holy mountain, the emblem of the Church.*
Thou

Thou hast walked up and down in the midst of the stones of fire: allusive perhaps to that sublime description of the Son of God with a retinue of angels descending on Mount Sinai. *And they saw the God of Israel*, (the Second of the Divine Persons) *and there was as it were a paved work of a sapphire-stone, and as it were the body of heaven in its clearness*¹⁵. As the ministrations of the Jewish tabernacle were after the patterns of heavenly things, they aptly represent their own archetypes.

Erraticorum siderum per Ordines,
 Per lacteas vehor plagas,
 Velocitatem sæpe miratus novam;
 Donec nitentes ad fores
 Ventum est Olympi, et Regiam chry-
 stallinam, et
 Stratum smaragdis atrium¹⁶.

The spiritual Author of the grand apostacy is, both in his original brightness and subsequent depravity and degradation, the fittest emblem of that apostate power, which

¹⁵ Exod. xxiv.

¹⁶ Miltonus, in obit. præfulis Eliens. 7. 59.

fixed the throne of Antichrist in the purest and greatest of the Apostolic Churches ; in the very bosom of that Church, *whose Faith was spoken of throughout the world*¹⁷; and which, as the future seat of delusion and idolatry, was, even then, the subject of that prophetic caution: *Boast not against the branches: because of unbelief they were broken off, and thou standest by Faith: be not high-minded, but fear: for if God spared not the natural branches, take heed, lest he also spare not thee*¹⁸.

The causes of the divine rejection are thus specified: *γ. 16. By the multitude of thy merchandize they have filled the midst of thee with violence, and thou hast sinned,— 17. Thine heart was lifted up because of thy beauty; thou hast corrupted thy wisdom by reason of thy brightness: 18. Thou hast defiled thy sanctuaries by the multitude of thy traffic.* St. John, adopting these ideas, suggests their true interpretation. *Thy MERCHANTS were the great men of the earth, for by thy SORCERIES were all nations deceived. And in*

¹⁷ Rom. i. 8.¹⁸ Rom. xi. 18—21.

*her was found the BLOOD of prophets and of saints and of all that were slain upon the earth*¹⁹.

In both prophets, secularity, superstition, and persecution are the characteristics of Antichrist: whose fate and fall is graphically described in many passages of this sublime prediction as applied by St. John. *ŷ. 16. Therefore I will cast thee as profane out of the mountain of God: and I will destroy thee, O covering cherub, from the midst of the stones of fire.* This energy of expression is ultimately applicable to an ecclesiastical power long held sacred and inviolable, but which should be degraded from its conspicuous station on the Mountain and Church of God, and should resemble Lucifer both in his pride and fall.

ŷ. 17. I will cast thee to the ground, I will lay thee before kings that they may behold thee.

It is probable, that the fall of the pontifical empire will be preceded by a defection of the popish powers of Europe, who will even turn their arms against her. Thus St. John,

²⁰ And the ten horns, which thou sawest upon

¹⁹ Rev. xviii. 23, 24.

²⁰ Rev. xvii. 16,

the beast, (to whom they gave their power and their strength) even these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire.

The political phenomena since the Reformation confirm these prophecies. At that æra, many Princes and Republics emancipated themselves from the usurped supremacy of the Pope. The Court of Rome, though still treated with exterior ceremony and respect, has powerful prejudices to contend with, and has every day less influence over Princes. It has indeed been the maxim of the pontificate in the present century, to court the secular powers, and instead of lording it over them, to solicit their protection. Which leads us to expect a probable event of things, agreeing to the very letter of this Prophecy. *I will bring strangers upon thee, the terrible of the nations; and they shall draw their swords against the beauty of thy wisdom, and they shall defile thy brightness.* The machiavelian policy of Rome will be unavailing against those armies, which, not unexampled

led in their enterprize, will assault the very throne and capital of Antichrist, and will *defile her brightness*.

THE RUIN of this ecclesiastico-commercial empire, the Mystic Tyre, is predicted in the most awful terms: but the event being still future and perhaps distant, it becomes us, to collect from Inspiration such circumstances only, as are perspicuously revealed; and to content ourselves with a probable interpretation of such particulars, as are specified by Ezekiel. *✱. 16. Therefore, I will cast thee as profane out of the mountain of God; and I will destroy thee, O covering cherub, from the midst of the stones of fire.* He predicts the ruin, not of a civil polity, but of an Apostate Church: *I will cast thee as profane out of the mountain of God*, the constant formulary to express the universal society of Christians: and this prophetic menace assures us, that the corrupted *part*, which absurdly assumes the name and honours of the Catholic Church, shall in God's appointed time be no part of it at all: but shall fall from an earthly

2 hierar-

hierarchy, by a revolution awful and astonishing, as when the bright Archangel was hurled with all his legions from the battlements of heaven, *from the midst of the stones of fire.*

*Thus saith the Lord GOD to Tyrus; shall not the isles SHAKE at the sound of thy fall, when the wounded cry, when the slaughter is made in the midst of thee*²¹. Among the chief judgments of God on the throne and territories of Antichrist, the prophets frequently specify tremendous earthquakes²². In our own memory, these concussions have been perhaps beyond former examples. In 1751 Lisbon was laid in ruins, by an earthquake which was felt in the four parts of the world. Very recently, Febr. 5, 1783. Sicily and Calabria experienced a dire calamity, in the destruction of more than one hundred towns and flourishing cities, with the loss of 40,000 people. and Nov. 16, 1784, The earthquakes still continued with some force in

²¹ xxvi. 15.

²² Isaiah ii. 21. v. 25. xxiv. Rev. vi. 14, viii. 5. xi. 19. xvi. 18.

Calabria²³. By a later account, most of the buildings that had been damaged by the former earthquakes, were destroyed, with great quantities of grain, but few people. Calabria ultra is supposed to be *undermined*: and Naples is in great apprehension from Vesuvius, which rages more than usual²⁴. Great-Britain, to her immortal honour, sent immediate relief to Portugal. I wish the same attention could have been paid to Naples: and that we had received the accounts of that stupendous calamity, with a more religious sympathy. But alas! no earthquakes, even in their own capital, can awaken the supineness and impiety of a luxurious corrupted and irreligious people: though, it is hoped, every virtuous Protestant will *lay it to heart*.

The catastrophe of Rome by the combined elements of fire and water is the subject of many prophecies; which, when verified by the event, will probably put an end to scepticism and unbelief. Thus Ezekiel, *ch.* 18. *Therefore will I bring forth a fire from the midst of thee; it shall devour*

²³ Lond. Gaz. of Dec. 14. ²⁴ St. Ja. Chr. No. 3532.

thee.

*thee. and he resumes the subject, in that elegant allegory wherein the destruction of a maritime city is compared to a shipwreck. Thy rowers have brought thee into the great waters: the East wind hath broken thee in the midst of the seas. Thy riches—and all thy company, which is in the midst of thee, shall fall into the midst of the seas in the day of thy ruin. The suburbs shall shake—They shall lament over thee, saying what city is like Tyrus, like the destroyed in the midst of the sea.—In the time when thou shalt be broken by the seas in the depths of the waters; thy merchandise and all thy company in the midst of thee shall fall.—Thou shalt be a terror, and never shalt be any more. And again, I will make thee a terror, and thou shalt be no more; though thou be sought for, yet shalt thou never be found again; saith the Lord GOD ²⁵ *.*

²⁵ xxviii. 26—36. xxvi. 21.

* בלחות *ανυπαρξίαν* folet vertere Symmachus. Grot. This is the true sense of the word, from בלח inveteravit. *απωλεία* *εγενεν*. lxx. whose translation of Ezekiel is esteemed the best of the Greek or Alexandrian version of the Prophets. Grotius dilutely interprets those expressions, of the period of Seventy years, during which Tyre was desolate, as Isaiah foretold, c. xxiii. In sempiternum, in longum tempus. Septuaginta anni, mensura communis humanæ vitæ.

The

The intelligent Reader of HOLY SCRIPTURE, will consider the collected energy of those expressions—*When I shall make thee a desolate city—when I shall bring up the deep upon thee—and great waters shall cover thee, &c.* as too emphatical for any less idea, than of a great city and its adjacent territory falling into the ocean by the force of earthquakes and of subterraneous fires. Such was the fate of Port Royal in Jamaica, which hath been thrice destroyed, in 1692 by an earthquake, in 1702 by fire, and in 1722 by the overflowing of the sea. A catastrophe not improbable with respect to Rome and the Ecclesiastical State: and many of those horrors were verified in the late destruction of Messina. The soil of Rome, and of Italy and Sicily, abounds with sulphur, and by the effervescence of many ages is highly inflammable. Xiphiline in his abridgment of Dio *, relates the destruction of Herculaneum and Pompeii buried under the ashes of Vesuvius. And in the next year, A. D. 80. while the Emperor Titus was exercising his humanity in visiting

* P. 1094 of Reimar's edition.

and

and relieving the distressed Campanians, a subterraneous fire broke out in the midst of Rome: and, as if intended to mark the divine displeasure against the Pagan Idolatry, it consumed the principal Temples, of Serapis, Isis, Neptune, the Panthéon, and the sacred edifices of the capitol.

The ancient and modern accounts of Vesuvius and Ætna confirm the probability of the prophetic intimations²⁶. There is nothing more terrible in all nature than fiery mountains, to those who live within the view or noise of them. These are frequent in both continents of Europe and America, in the Asiatic oriental islands, in Iceland. But there are no Volcanoes, that deserve our observation so much, as those that are in and about the Mediterranean, the Vulcanian isles, Ætna, and Vesuvius overlooking the port and city of Naples. Alphonfus Borellus after the great eruption of Ætna in 1669 went into Sicily to view the effects of it. The torrent of Fire was

²⁶ See Procop. de B. Goth. II. 4. IV. 36. Burnet's Theory, III. 7.

some-

sometimes two miles broad, (others computed, six or seven miles broad) and ten or fifteen fathoms deep, and forced its way into the sea near a mile. The Vulcanian isles are matter cast up from the bottom of the sea, by the force of fire*. Burnet²⁷ observes that a sulphureous soil, and an hollow mountainous construction of the ground, are natural predisponents of conflagration. The mystic Babylon is asserted in Scripture so to perish²⁸. Rome the seat of Antichrist will be consumed with fire, at the coming of Christ, or when the period of her apostacy is expired, in 1260 years from the rise of Antichrist. Italy is a storehouse of fire. Vesuvius, Ætna, and all the Vulcanian isles, will burst into flames. By earthquakes new eruptions will probably be opened in the Apennines; and near to Rome, and in Rome itself; which will be absorbed into a lake of fire, and sink into the sea; as is more than intimated in the Apocalypse²⁹.

²⁷ Theory. B. III. Ch. x. ²⁸ 2 Theff. i. 7. ii. 8.
Rev. xviii. 8. 19. xix. 3. Dan. vii. 9—11. ²⁹ Rev. xviii. 21.

* See Sir W. Hamilton's interesting Accounts of the late Earthquakes, and eruptions of Vesuvius.

The civil powers, the supporters of the Great Apostacy, shall sympathize with her in her fall. *Then all the princes of the sea shall come down from their thrones, and lay away their robes, and put off their broidered garments: they shall clothe themselves with trembling, they shall sit upon the ground, and tremble at every moment, and be astonished at thee*³⁰. All this emphasis is disproportioned to so common an incident, as a maritime city besieged and taken by warlike kings, and again recovering its former splendour. Such a πανωλεθρία is not applicable to the historic Tyre: which after LXX years desolation which followed the expedition of Nebuchadnezzar, became again a great commercial city subject to the Persian Empire. After it was taken by Alexander, it flourished more than ever, for many ages; it was the seat of Philosophy, the birth-place of the famous Porphyry. Under the Christian Emperors it became a renowned Archiepiscopal see, which perhaps improves the parallel: In the middle ages, it was involved in the Saracenic conquests; during

³⁰ xxvi. 16.

the Crusades, it was possessed by the Franks together with Palestine, as feudatories to the Popes; till it was lost by the discords of the Christians in the East, and in 1291 fell under the dominion of the Sultan of Egypt. The ruins of the walls of ancient Tyre are still remaining; and the modern town of a mile and an half in circumference is thinly inhabited by 4 or 500 Turks. I infer from this short history, that all that was intended in Ezekiel's Prophecy was literally fulfilled in the fates and fortunes of that city. But the mystic sense of this prediction is only applicable to an event which will verify such circumstances as have hitherto no historic completion literally corresponding to them; but which are only applicable to the most awful catastrophe of present Rome, when by an eruption of fire the mountainous soil, being undermined, will fall into an abyss, and be covered with the sea*. *Therefore will I bring forth a fire from the midst of thee: it shall devour thee. For thus*

* Heidegger. M.B.M. diff. xvii.

saith the Lord GOD; when I shall make thee a desolate city, like the cities that are not inhabited; when I shall bring up the deep upon thee, and great waters shall cover thee; when I shall bring thee down with them that descend into the pit, with the people of old time³¹; and shall set thee in the low parts of the earth, in places desolate of old, with them that go down to the pit, that thou be not inhabited;— I will make thee a terror, and thou shalt be no more; though thou be sought for, yet shalt thou never be found again, saith the Lord GOD.

Our Blessed Saviour affirms that if his mighty works had been done in Tyre and Sidon, they would have repented in sackcloth and ashes³². They would have yielded to the force of those miracles, which had not their proper effect on Chorazin, Bethsaida, and Jerusalem. If I might conjecture the reason of this declaration of Christ, I should ascribe it to the *frequency* of miracles in Judea, which had weakened their effect; as all our ideas are weaker,

³¹ The rephaim, destroyed in the Deluge, Prov. vii. 26, 27.
³² Matth. xi. 20—24.

by often passing through the mind. But the same miracles would have produced their proper effects at Tyre and Sidon, where a miracle was never seen. Thus professed Christians are less moved with the sublimity and perfection of the Gospel which is familiar to them, than any virtuous and intelligent heathen would be on *first* hearing it.

The remarkable clause in the 20th verse confirms the Mystic sense: *And I shall set [my] GLORY in the land of the living.* *The Glory, thus contrasted to the extinction of the Mystic Tyre, is the intellectual Light or Glory of the Gospel, which will shine without a cloud, when the darkness of

* Ezek. xxvi. 20. צִבִּי The LXX omit this clause, and the vulgate adds it to the next verse. 'Porro, cum dederō gloriam in terra viventium, in nihilum redigam te, et non eris.' Gloriam, ecclesiæ Judæorum et imprimis N. T. ut, optime Tremellius. 'Proprius istorum judiciorum finis, salus ecclesiæ ad gloriam Dei: ut copiosius exponitur xxviii. 25, 26. de pace et tranquillitate Ecclesiæ Dei cœpta per Evangelium, et absoluta futura secundo adventu Christi. Nam promissionem hanc evangelicam esse, et ad Ecclesiam Christi vetere Ecclesiâ figuratam propriè pertinere, res ipsa docet, quamvis typo Terræ et verbis allegoricis exponatur.'

Antichrist shall be dispelled. The LXXXVth Psalm, so sweetly descriptive of the grace of Redemption, has a parallel expression, *that Glory may dwell in our land*. Thus the Glorious Land, and the Glorious Holy Mountain is constantly in Daniel a description of the Holy Land, and so, of the Christian Church³³. Thus in the New Testament Christ is styled the Glory of his people. Such is the very important sense of this Prophecy, the extinction of Antichrist, and the glory of the Church. The scope of such predictions is to support the Faith and Patience of the Saints; the hopes of virtuous Christians: that the spiritual wickedness and moral evil of this world, shall gradually disappear; and give place to a far more perfect display of the divine government, than hath yet been experienced on this our earth: a prospect too dazling for our present contemplation, but which I hope in my next discourse to represent in such a point of view, as to induce us to concur with the divine scheme of progressive Virtue and religious Felicity.

³³ Mede. p. 816. Dan. xi. 45.

PROOFS AND ILLUSTRATIONS.

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MAIMONIDES M. N. præfat. * * * * *

Dicit Sapiens; *Mala aurea cum maski-joth figuris argenteis, est verbum dictum suis modis*: ad cujus dicti explicationem attende. *Maskijoth* five Figuræ illæ, sunt corpora sculpta, sculpturis perplexis vel reticulatis, subtilibus et perforatis, ad instar operis aurifabrorum; vocanturque ita, quia per illa visus transit et penetrat.—Ait, in verbo, quod duplicem habet faciem, h. e. in quo est aliquid apparens quod videtur, et aliquid absconditum, requiri, ut externum et apparens sit instar argenti, interius autem melius externo, ita ut inter illud, et externum, ea sit proportio quæ est auri ad argentum: deinde ut externum ita sit comparatum, ut possit Lectorem attentum de eo quod intus est docere. Sicuti enim mala istiusmodi aurea reticulis argenti perforatis obducta, cum de longinquo et sine attentione conspiciuntur, videntur esse mere argentea; propius autem inspecta a viro acuto visu prædito, ostendunt quid intus conclusum habeant, aurum videlicet: ita quoque in parabolis prophetarum

beatæ memoriæ, externum et apparens continet quidem sapientiam, quæ multiplicem habet utilitatem in conservanda et dirigenda hominum Societate; interius vero continet sapientiam, quæ nos erudit de iis, quæ in Religione sunt credenda et amplectenda. Parabolæ autem propheticæ duplicis sunt generis. In quibusdam enim singulæ voces rem aliquam peculiarem denotant: aliæ vero sunt, ubi *TOTA* parabola rem significatam *TOTAM* exhibet, in quibus multa quidem habentur verba, sed non singula pondus habent, et rei significatæ aliquid addunt; verum inserviunt tantum ad elegantiam, vel, ut rem tanto magis occultent et involvant. Sequuntur verba rationem rei illius, unde parabola est desumpta.

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Jo. Henr. Michaelis, in Bibliis Halensibus:
Ezechiel. Cap. xxvi. v. 1—14. Prophetia contra Tyrum devastandam per Nebuchadne-
zare. v. 15—21. Lamentatio vicinarum
super ejus devastatione.

v. 6. Quandoquidem vero in sequentibus, præsertim cap. xxviii. ubi est threnus super rege Tyri, multa allegorice dicantur; vix possumus dubitare quin Spiritus S. Tyri *proprie* et *spiritu-
aliter* dictæ judicium in unum cumulum conje-
cerit. Ita ut quidem hic intelligamus proprie
eam

eam cladem, quæ a Nebuchadnezare primum facta, ab Alexandro repetita, ac denique consummata est per Saladinum A. C. 1291. cum, capta Ptolemaide, habitatores Christiani eam præ metu deseruissent: deinde verò etiam extinctionem illius regni et magnæ civitatis, quæ, tum per metaphoram, ut spirituale emporium et metropolis nundinationis spiritualis in mundo, tum propterea quod aliquando Tyrus ejus pars fuit, Tyrus appellatur, &c. Cocceius, qui latius hoc deducit in Comment. ad hoc caput. Conf. not. in Esai. xxiii. 1.

It is observable, that the menace of utter destruction is fulfilled historically, only on the Continental Tyre: the insular Tyre still subsists. Yet the mode of destruction agrees only to the latter, submersion and conflagration, which seeming contrarieties can only be reconciled or verified in the Mystic sense.

Cap. xxvii. §. 2. Pergit hoc capite Propheta, in Babylonia degens, vaticinari adversus Tyrum (*novam*, sec. Gurtler. p. 308.) ejusque describit

I. *Splendorem*, quoad ædes magnificas, rem nauticam, et vires conductitias, §. 2—11.

II. *Mercatum* ejus, et commercia cum omnibus ferme gentibus recenset, §. 12—25.

III. Maximam ejus *ruinam* et devastationem deplorat, et per antithesin amplificat. §. 26—36.

Sunt

Sunt tamen etiam intelligenda de emporio quodam alius generis, quod et Tyrus et Babylon adpellatur, ut constat ex Esai. xxiii. et parallelia Apoc. xviii. 13. ubi colon secundum de Babylone usurpatur, quod de Tyro erat dictum in prophetia Esai. xxiii. 1.

J. H. Michaelis. Bib. Heb. ex Cocceio.

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Polano. p. 30. *Longa sarebbe esprimer il contenuto de' Cento gravami. ma in somma si querelevano del pagamento per le dispenſe et aſſolutioni; de denari che ſi cavavano per l'Indulgenze: delle liti, che ſi tiravano in Roma: delli riſervationi de' beneficii, et altri abuſi di commende et annate:——i quali riducevano a tre principali Capi—al metter in ſervitu i popoli,—ſpogliarli de' danari—et appropriarſi la giuriſdittione del Magiſtrato ſecolare.*

V. Faſcic. rer. expet. et fugiend. I. 352.

Courayer. p. 59. note 3. *Ce qui chagrinoit les Allemans, etoit de voir les exaétions onereuſes de la Cour de Rome, la venalité de toutes les choſes ſpirituellen, ces domaines immenſes qu'ils avoient acquis, et qui en faiſoient bien moins des Eveques que des Princes.—ces immunitéz exceſſives qui faiſoient des Eccleſiaſtiques autant de ſujets independans, et comme une Societé tout a fait diſtinguée de l'autre.*

P. 56. *Il Card Mattheo Langi arciveſcovo di Saltzburg a tutti diceva, eſſer honeſta la Riforma,*

Ec.—ma che un misero monaco riformi tutti, non esser cosa da sopportare. Et Cornelio Scopero, Secretario dell' Imperatore, disse, Che se i predicatori Protestanti havessero danari, facilmente comprerebbono dagli Italiani qual religione piu gli piacesse: ma, senza Oro, non potevano sperare che la loro potesse rilucere nel mondo.

XXVIII. 2. אל אני מושב אלהים ישבתי
This is the original of that description of Antichrist by St. Paul: ὥς ἐαυτὸν εἰς τοῦ μακρὸν τοῦ θεοῦ ὥς θεὸν λατρεύσαι. 2 Theff. ii. 4.

Of the mercenary spirit of the Romish Superstition, see Heidegger, M.B.M. diff. XVI. where is an ample and surprizing detail, supported by Popish authorities: P. du Moulin, of papal usurpations in England: and Mr. Daubuz. p.810.817.823.828. Vitringa on Isaiahs, p.706, and on the Revel. p.798—809. Fleury, diff.IV. prefixed to the 16th vol. of his E. H. . and especially, Ludov. Ant. Muratorio, Antiquitates Italicae Medii Aevi. Milan. 1738. Diff. LXIX. LXX. LXXI. which treat of the Majesty and Opulence of the Church of Rome in the barbarous ages; and of her patronage of kingdoms, and the immunities of her Clergy. Giornale de Firenze: tom. III. p. 3.

Mantu-

Mantuanus, in Alphonf. l. III.—venalia Romæ
 Templa, sacerdotes, altaria, sacra, coronæ,
 Ignis, thura, preces, cælum est venale, Deusque.
 Bapt. Mantuani Opera. Antv. 1576. iv tom. 8°.

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Fra-Paolo. l. 2. p. 258. *Erano commesse gravi
 efforbitanze nel numero de Beneficii commendati.
 tanto che, in questo secolo, dopo nati i moti Lutherani,
 e mentre tutt'ol mondo dimandava Riforma, non
 hebbe rispetto, ne vergogna, Papa Clemente VII.
 del MDXXXIV. di commendare ad Hippolito
 Cardinal de Medici, suo nipote, tutti i Beneficii di
 tutto 'l mondo, secolari e regolari, [di] dignità e
 personali, semplici, et curati, vacanti per sei mesi,
 dal dì che ne haveffe presa la possessione, con facoltà
 di disponer e convertir in suo uso tutti i frutti. La
 qual' efforbitanza, siccome fu il colmo, così ne tempi
 inanzi non ardiva la Corte valersi di questo, dando
 in commenda ad uno, numero molto grande.*

and a little after, *a favor de qualche Cardinale, o
 gran personaggio, fossero uniti insieme trenta e qua-
 ranta beneficii, posti in diversi luoghi di Christianità.*

Pallavicino IX. 9. contests this piece of
 History. But Ciacconius, tom. III. p. 503, relates
 that Hippolito, who had been deprived for his
 unworthy conduct, had *all* his Benefices and
 Dignities restored to him in 1534. Courayer,
 p. 404.

י. נמרים. *Nomen proprium Gentis ignotæ.* Pfeiff. D. V. h. l. et Ludolf. Comment. Hist. Æth. p. 73, 74. Lud. de Dieu ex Syriafmo, homines feroces. Grotius intelligit habitatores Acconis Phœnices; nam *αγχων* est נמר. J. H. Michaelis. Fuller. Misc. vi. 3.

LXX. φυλακες. which suggests the true sense; Those demons, mediating and tutelar deities,

Τοι μὲν δαιμονες εἰσι, φυλακες μεροπων ανθρωπων.
Hesiod.

Ezek. xxvi. 11. מצבות עוזכה The נמרים of Ezekiel are the מעוזים of Daniel xi. 38, 39. tutelary saints, expressed by antichristian writers under the name and idea of guards and fortresses: as in the distich of Venantius on St. Peter and St. Paul;

A facie hostili duo propugnacula præfunt,
Quos fidei turres urbs caput orbis habet.

Imperial Rome two towers of Faith contains,
To guard her safety on the hostile plains.

There seems a striking resemblance between the hero-worship of the Tyrians, and the saint-worship of Antichrist. They used their tutelar Hercules much as the Neapolitans do their St. Januarius. They bound him with chains, lest he should desert to the enemy. Curtius. lib. IV.

J. H. Michaelis: *Præterea factum est*, ad superiorum vaticiniorum confirmationem et illustrationem. Estque in hoc Capite xxviii

I. Sententia in regem s. principem Tyri, cui superbiam exprobrat, v. 2—5. et poenam denunciat, v. 6—10. II. Threnus super ejusdem excidio, v. 11—19. III. Sententia adversus Tzidonem, v. 20—24. Promissio colligendi Israelis, v. 25, 26.

v. 2. Superbissimo Principi s. Regi Tyri, Ithobalo II.—Grot.

Gurtlerus, Th. Proph. p. 669. 719. de Tyro instaurata sive Christiana, et a Saracenis expugnata, hoc Caput accipit, et plura ejus commata huc adplicat, sed per accommodationem, ut nobis videtur. Cocceius vero ita ad h. l. ‘Rex Tyri gloriosus sui æstimator et admirator, et se efferens in prosperitate sua et civitatis suæ, aptus et idoneus fuit, ut fieret typus et hieroglyphicum symbolum ejus, qui ecclesiam convertit in emporium, et in ea vult regnare, et se dixit vicarium Dei esse.’ Cf. omnino not. Es. vi. 9. xiv. 1. xxiii. 1. et pluribus ipsum Cocceium; quī maxime sensum *mysticum* hujus capitis studiose persequitur, ut nos *literalem* et immediatum illustrare studemus.—*mysticum* non rejicientes. v. 13.

Cf. Langius. G. C. p. 310. de Tyro Mystica.
Daniel

Daniel declined divine honours. ii. 46. The king of Tyre affects them.

ŷ. 3. Rex Tyri propriæ fortasse nihil de Daniele audivit: est hic fermo, de eo qui Danielelem novit.

ŷ. 6—11. Consequitur, si quis affirmet se non errare, et id credi velit: eum sibi cor Dei assumere, et se declarare *ἄψευδῃ*.

Occasus regis Tyri non est unius hominis interfectio, sed deletio illius nominis et potestatis.

Maria significant populos totius Mundi. Apoc. xvii. 1. 15.

ŷ. 12. Threnus est *μυμηληκος*.—Enumerantur hic prærogativæ ipsius, ŷ. 12—15. Culpa, ŷ. 15—17. Interitus, ŷ. 17—19.

ŷ. 13. Gemmæ et aurum. q. d. gemmæ in auro. Hæc comparanda sunt cum mundo Meretricis Magnæ, Apoc. xvii. 4.

ŷ. 15. *Integer fuisse in viis tuis a die Creationis tuæ*: Hic distinguitur tempus operantis Mysterii iniquitatis et *Ανομιου* manifestati. Tribuitur ipsi Integritas viarum *ante* revelationem injustitiæ ipsius, et quidem a die Creationis ipsius.

ŷ. 17. Rex Tyrius hic etiam in initio in viis suis fuit rectus, et ea ratione factus est magnus. Nam hæreses damnavit rigidè.—Sed corripit sapientiam suam, et omisso verbo Dei, soli dominationi se dedit, et Pastoris stulti instrumenta usurpavit. Zech. xi. 15—17.

Non

Non es in seculum.] Hæc est αναλωσις et καταργησις de quo loquitur Apostolus, 2 Theff. ii. 8. COCCEIUS.

P A G E 257:

J. H. Heidegger. M. B. M. diff. X. §. I. qua Papam R. divinitatem affectare, tum ex nomine Dei, tum ex octo attributis divinis, quæ sibi vindicat, demonstratur. §. II. Qua Papam R. sibi cultum divinum religiosum vindicare, adstruitur. The Pope assumes divine honours,

1. By making the papacy the object and rule of Faith P. I. §. 10
2. By assuming legislative powers in Revealed Religion 15
3. Assuming justifying powers of reconciling sinners to God 20
4. Assuming the power of remitting sins 27
5. Styling himself the head, foundation, and rock of the Church. 43
6. Transferring kingdoms, and affecting supremacy over kings 49
7. Dispensing with Oaths, contrary to the divine Law 51
8. Canonizing and creating Saints 62

The same Author proves that the adoration of the Pope's person is not civil but religious :

1. From the name of Adoration P. II. §. 38
2. From the person pretending to divinity 40
3. From

3. From the titles, prorex, vice-christus,
vice-deus §. 43
4. From the benefits expected by his
worshippers 45
5. From the ceremonies of adoration 46
6. From its resemblance to their own
faint-worship 49
7. Dulia, hyperdulia, latria, are all held
to be religious acts 51
8. The papists avowedly use this style 53

P. 449. " Ille se ἀποδεικνύει *demonstrat quod Deus sit*, 2 Theff. ii. 4. qui aliquid eorum quæ soli Deo competunt, sibi arrogat. Ita Optatus Milevitanus, lib. III. Donati Carthaginensis temeritatem exagitans, sic ei insultat merito: " Hoc modo exaltatum est cor ejus, ut jam non homo, sed deus, videretur." et paucis interjectis, " Ad quem Deus sequitur, dicens, Dixisti, Ego sum deus. Ideo quamvis non sit usus hac voce, tamen aut fecit aut passus est, quod defectum hujus vocis impleret. Extulit cor suum, ut nullum hominem sibi comparandum arbitraretur: et de tumore mentis suæ altior sibi visus est esse: quia quicquid est supra homines, jam quasi Deus est. Deinde cum Episcopi Deo debeant famulari, tantum sibi de episcopis exigit, ut eum non minori metu omnes venerarentur, quam Deum. Hoc est, quod sibi Deus visus est." Rursus, " Dum Episcopus inter suos coëpiscopos non
T fuit,

fuit, nec homo inter homines esse voluit; constat, quod extulit cor suum, et Deus sibi fuisse videbatur." Compare Daubuz. p. 581, who cites this inscription on the triumphal arch of Sixtus V.

Oraclo vocis, Mundi moderaris habenas,
Et merito in terris crederis esse Deus.

PAGE 262.

Boniface VIII. added a second Crown to the Pope's Tiara, then called Regnum [see Du Cange, in Mitra, Regnum.] Urban V. added a third; by these odd and unbecoming distinctions, aiming at a supremacy over Kings and Emperors. In 1300, he celebrated the [first] Jubilee, ordering full indulgencies to all who visited the Basiliques of St. Peter and St. Paul, for 30 days. This Jubilee is supposed to be a copy of the Secular Games; but when Clement VI. reduced it to the 50th year, it was then supposed to emulate the Jewish jubilee. Urban VI. had three in a Century: and Paul II. four: merely to make more money. Boniface augmented the revenues of the Roman churches, with 50 thousand florins, collected in small sums from the infinite number of Pilgrims who resorted to the Jubilee, as Villani an eye-witness relates. La presse fut grande le jour ou l'on montroit la Veronique. Fleury. liv. lxxxix. n. 69. p. 550.

Leo X. calls the Virgin a Goddess. ‘Ad Recanatenses de Lauretana imagine apud Bembum lib. VIII. ep. 17. and Turcelin the jesuite, divinæ majestatis sociam. in hist. Lauretanâ.’ Bp. Taylor. *diffuas.* p. 218. Turcellinus is outdone by a still more voluminous historian. Teatro historico della S. Casa Nazarena, e sua ammirabile traslazione in Loreto. da Martorello. in Roma, 1732. 2 vol. folio.

Lactantius refutes the image-worship of the Virgin and all idolatry with a single sentence: *dubium non est, quin Religio nulla sit, ubicunque simulachrum est: non Religio in simulacris, sed mimus Religionis est.* De Orig, Erroris, lib. II. c. 19.

Of Loreto, see ‘Frauds of the Monks, 1691. Lett. IV.’ and Addison’s Travels. p. 95. ‘who ever were the first inventors of this imposture, they seem to have taken the hint from the veneration that the old Romans paid to the Cottage of Romulus.

In summo custos Tarpeiæ Manlius arcis
Stabat pro templo, et Capitolia celsa tenebat:
Romuleoque recens horrebat regia culmo.’

Æn. VIII. 652.

The Hildebrandine Dictates, or the *political* system of the Court of Rome, is of a piece with

her *theological* doctrines, as expressed by Pius IV. who in the year 1564, comprised the decisions of the Council of Trent in the XII Articles of his famous Creed: enjoining the belief of

1. Ecclesiastical Traditions and Constitutions.
2. Holy Scripture in the sense of the Church of Rome.

3. Seven Sacraments.

4. The Council's decisions concerning Sin and Justification.

5. That in the Mass a true and propitiatory Sacrifice is offered for the quick and dead: and that in the Eucharist the Bread and Wine are transubstantiated into the body and blood of Christ.

6. That under one kind whole and perfect Christ and the true Sacrament is received.

7. That there is a Purgatory, and that the Souls there detained are helped by the prayers of the Faithful.

8. That the Saints and their Reliques are to be worshipped, and that the Saints intercede for us.

9. That the images of Christ, the Blessed Virgin and the Saints are to be retained, and that due honour and veneration be paid to their images.

10. That the power of Indulgences was left by Christ to the Church.

11. That

11. That the Roman Church is the Mother and Mistrefs of all Churches, and obedience is sworn to the Bishop of Rome, as the fucceffor of St. Peter and Vicar of Chrift.

12. That all the œcumenical Councils and Canons, and eſpecially the Synod of Trent, are to be received and believed.

This Creed is added to the Nicene Creed, and is received on oath.' Dedic. of Bishop Jewel's works, 1611.

P A G E 270.

St. Jerome, a Commentator of the greateſt genius, was ſo puzzled with the literal ſenſe, as to expreſs his doubts of the completion: *Quod ſequitur: nec ædificaberis ultra, videtur facere quæſtionem, quomodo non fit ædificata, quam hodie cernimus Phœnices nobiliſſimam et pulcherrimam civitatem. Ex quo, quidam volunt, in ultimo tempore hæc Tyrum eſſe paſſuram, quæ poſtea non fit ædificanda.* He then has recourſe to an anagogic ſenſe, which is that of the beſt Fathers, *Regem Babylonis diabolum intelligi, &c. in Ezekiel. lib. VIII. p. 400.* he concludes, ' *Loca difficilia ſunt, et prudens Lector ac diligens debet ignoſcere labori meo.*'

P. 402. *Portu tutiſſimo . . quod quidem uſque hodie perfeverat, ut omnium propemodum gentium in illâ exerceantur commercia. Compare Euseb. H. E. x. 4.*

In his Comment on ‘Tu Cherub extentus et protegens,’ among other things he observes, ex quo ostenditur, ad hominem urbis Tyriæ principem, hoc pertinere non posse: sed ad *sanctam* quandam et præcipuam *fortitudinem*, quæ urbis Tyriæ princeps posita sit. Here is a glimmering of the true sense: and more could not be expected in that age.

PAGE 275.

A modern Traveller in an History of Ali Bey’s revolt from the Othman Porte, Lond. 1784. relates ‘that Ali Bey endeavoured to reduce
 ‘ Said or Sidon, and in June 1772, crossing the
 ‘ Antilibanus arrived at Soor or Tyrus, which
 ‘ is 18 miles from Said by land.—Passing the
 ‘ isthmus, which is very sandy, you behold the
 ‘ ruins of ancient Tyre, which consist of the
 ‘ remains of the walls, scattered in different
 ‘ parts, and mostly buried in the sand: they are
 ‘ built of brick and stone, and their thickness is
 ‘ about ten feet. Proceeding to the West,
 ‘ about a quarter of a mile, you enter the gate
 ‘ of the Modern Tyre.—The walls on the land
 ‘ side are of stone; they are about 18 feet in
 ‘ height, and 7 in breadth; the circumference
 ‘ of the whole town is about a mile and an half;
 ‘ the inhabitants of the new town are about four
 ‘ or five hundred. I take the whole circum-
 ‘ ference

- ‘ference of the peninsula to be about six miles.
- ‘Sidon is still in a flourishing state, inhabited by
- ‘16,000 Christians and Mahometans. Sidon
- ‘stands on a neck of land, over against Tyre,
- ‘and both form a bay about 16 miles in breadth.’

PAGE 276.

FAZELLUS, in his *Annals of Sicily*, decad. I. lib. II. c. 4. relates, that on an eruption of *Ætna* a river of fire near 28 miles long fell into the sea at Port Longina. *Ætna* has been burning for more than 3000 years : as appears from Pindar’s description. *Pyth. I**.

— Κίων

Δ’ ουρανια συνεχει,

Νιφοεσσ’ Αίθνα, πανέτες

Χιονος οξείας τιθηνα*

Τας ερευγούλαι μεν απλα-

-του πυρος άγνοίαιαι

Εκ μυχων παγαι* πόταμοι

δ’ άμεραισι μεν προχεοντι ροον καπνου

Αιθων.* αλλ’ εν ερφναισι, πείρας

Φοινισσα κυλινδομενα φλοξ ες βαθει-

αν φερει πούλου πλακα συν παλαγω.

By Volcanoes and subterraneous fires, it is probable that the whole earth will be reduced into a fluid fiery Chaos—not, to emerge again (as Burnet and the Chiliafts fancy) into a para-

* See Mr. West’s translation and comment.

disiacal world, but to continue a fiery Chaos, the destined place of Punishment : the irreclaimable will not be removed from the Earth they loved, but will inhabit it in all its horrors. Quando perpendimus, Impios, tempore extremi diei, substituros esse in tellure, ipsam vero terram igne interituram esse, 2 Pet. iii. 10. qui omnes illius partes, terram continentem, maria, flumina, saxa, ligna, et ipsa damnatorum corpora permeabit ; non improbabilis est opinio, TOTAM TELLUREM INFERNUM FORE.' Jo. Ern. Schuberti Th. dogm. p. 832.

Paraphr. Chaldaic. in Esai. xxxiv. 9. Convertentur torrentes ejus in picem, et pulvis ejus in sulphur, et erit Terra in picem ardentem. The Popish Editors of the excellent Targum of Jonathan ben Uzziel on the Prophets, expunged the word רומי from this verse. See Buxtorf. Lexic. Talm. col. 2228.

Burnet interprets the Vintage του κεκρασμενου αχραλου, Rev. xiv. 10. of the Lake of Fire and Minerals : and very properly adopts that sublime adoration, xv. 3, 4. *Great and marvellous are thy works, Lord God Almighty ! Just and true are thy ways, Thou King of Saints ! Who shall not FEAR thee, O Lord, and glorify thy name ? for Thou only art holy ! for all nations shall come, and worship before thee, for thy judgments are made manifest !*

DISC.

DISCOURSE XII.

P R O P H E C I E S
OF THE
ORIGIN AND PROGRESS
OF THE
R E F O R M A T I O N.

REV. X. 7.

But in the days of the voice of the SEVENTH ANGEL, when he shall begin to sound, the Mystery of God should be finished, as he hath declared to his servants the prophets.

THE Revelation of St. John, though never rejected by the ancient Church, and as fully authenticated as any part of the Canon of the New Testament, yet from the obscurity of the Prophecy before its completion, was less known and less studied than the Gospels, Acts, and Epistles. Perhaps it was purposely concealed, from being publickly read in the primitive Church with the other Scriptures, on principles

ciples of prudence and loyalty, as it distinctly foretold the subversion of the Roman Empire, and the erecting another dynasty on its ruins. Justin the martyr, Irenæus, Hippolytus, Clement of Alexandria, Tertullian, Cyprian, and Origen, authenticate this book as the genuine work of St. John the Apostle and Evangelist. The doubts suggested by Caius a Roman presbyter, in opposition to Proculus a famous montanist; and the objections of Dionysius of Alexandria, against the doctrines of Nepos a fanciful chiliaist, are not of that moment as to affect the credit of the Revelation: which was universally received by the Latin Church, most interested in its predictions; and Eusebius and the Greek Church concurred with the Latins, in venerating its authority as an essential part of the sacred Canon. In the age of the Reformation, Erasmus and Luther revived the doubts of Caius and Dionysius; and Calvin is improperly commended for not commenting the Revelation: neither himself nor Beza would suffer it to be explained from the pulpit. In the Church of England the whole book is excluded from

from the Calendar; very unfuitably, in my best judgment, as no part of Holy Scripture is more edifying, or more proper to be read in Churches². Its obscurities are confined to a few chapters: and of late years, this mysterious prophecy hath been so accurately commented, that it is no longer, as it was to the Ancients, *a light shining in a dark place*; but since *the day* of the Reformation *hath dawned, and the day-star of the Gospel hath arisen in our hearts*³, it is refulgent with the lustre of Inspiration. From the excess of moderation in the first Reformers, it is apparent that the protestant sense of this Prophecy is no private interpretation, dictated by personal spleen, but agreeable to historic Truth, and the intention of the HOLY SPIRIT. Providentially, the Church of Rome, so deeply interested in those predictions, hath never doubted of their authority: and the Book itself is so congenial to the ancient Prophecies, and so worthy of the majesty of Inspiration, as to claim our profound veneration, and careful study.

² Rev. i. 3. xxii. 7.

³ 2 Pet. i. 19—21.

The argument for the canonical authority of the Revelation are given with great accuracy by the present Bishop of Gloucester in his VIIth Sermon.

Nothing

Nothing in the Jewish prophecies themselves exceeds the sublimity of the exordium; the vision of JESUS CHRIST, the monarch of his Church; and the divine instructions to the Asian Churches, and in them to the Churches of all succeeding times ¹.

In the Second Vision, heaven opens; the throne of God is surrounded by his Saints, and the Lamb opens the seven seals, amidst the acclamations of the angelic host ².

In the third Vision, the Angels sound the VII trumpets ³.

In the fourth Vision, the Dragon persecutes the Church; the two Beasts rise from the earth and sea, and are defeated by the Lamb ⁴.

In the fifth Vision, the Angels pour the Phials of the wrath of God on the kingdom and throne of Antichrist ⁵.

In the sixth Vision, Satan is bound for a thousand years ⁶.

¹ Ch. i. v. 1—8. iii. iv. ² v—viii. ³ viii—xi,
⁴ xi, 15.—xiv. ⁵ xv—xix. ⁶ xx,

The seventh Vision reveals the destined glories of the true Religion, emblemized by the New Heavens and the new Earth, and the New Jerusalem descending from God out of Heaven ⁷.

I.

The system of the Seven Trumpets, under which we now live, includes the military revolutions of paganism, and the ecclesiastical fortunes of Antichrist in the East and West. The chief events are, the irruptions of the Barbarians, and the fall of the Western Empire; the incursions of the Saracens; the destruction of the Greek Empire; and the Reformation of the Church in the sixteenth century ⁸.

The REFORMATION accomplished by Luther is figured by *a mighty Angel, descending from heaven* or divinely commissioned: *clothed with a cloud*, the symbol of the divine protection: *with a rainbow on his head*, making offers of reconciliation to the corrupted Church: *his face was as it were the sun*, diffusing the light of the Gospel:

⁷ xxi. xxii.⁸ Ch. x.

and

and *his feet as pillars of fire*, intimating that his followers should suffer persecution, yet be preserved from the rage of their enemies. He is styled, a *mighty Angel*, not so much on account of the undaunted spirit of Luther, as of the great revolution effected by his means. He has in his hand *a little open book*, the original Gospel, *open*, as containing no new revelation; *little*, as applying only such *parts* and doctrines of the Scriptures, as refuted the prevailing superstitions. He set *his right foot upon the sea*, the emblem of war, and *his left foot on the earth*, the symbol of peace, intimating that the Reformation should experience the vicissitudes of both, but chiefly of the former. *He cried with a loud voice, as when a Lion roareth*: the Gospel was openly, resolutely, and efficaciously preached and published.

And when he had cried, Seven Thunders uttered their voices. ‘ As heaven signifies the station of the supreme visible power, which is the political heaven; so thunder is the voice and proclamation of that authority and power, and of its will and laws, implying the obedience of the subjects, and
at

at last overcoming all opposition⁹. Thunders are the symbols of the Supreme Powers, who established the Reformation in their respective dominions: Seven is a number of perfection, and, according to the great interpreter¹⁰ whom I follow, it denotes the Seven States of Europe, who established the Reformation by Law.

1. The Germanic body, in which, by the treaty of Smalcald, the Protestant Princes formed a distinct republic. 2. The Swiss cantons, 1531. 3. Sweden, 1533. 4. Denmark and Norway. 5. England and Ireland, 1547. 6. Scotland, 1550. 7. The Netherlands, 1577: these Governments received and established the Reformation within sixty years after Luther's first preaching against Indulgences. All other countries, where the Reformation made some progress, but without being established by authority, are described by other symbols. But the foregoing Seven uttered *τας ἐαυτῶν φωνάς*, their own authoritative voices, to settle True Religion by LAW, each in their own dominions.

⁹ Lancaster. symb. Dict. p. 123. ¹⁰ Mr. Daubuz. p. 469.

§. 4. *And when the Seven Thunders had uttered their voices, I was about to write.* The posture and action of the Prophet is symbolical of the raised expectation of good men, that, when the Reformation was established in the principal kingdoms and states of Europe, the fall of Antichrist would soon follow, and introduce the glorious union of Truth and Peace on Earth. But *a voice from heaven* commands him to *Seal up those things which the Seven Thunders have uttered, and write them not:* to intimate, that the first Reformers would be mistaken in their zeal and disappointed in their expectation; that the New Reform would not soon be followed by the fall of Popery and the conversion of Unbelief; but that, by the divine permission, the free course and progress of the Reformed Religion should be checked by the power of temporal Princes, not in the number of the Seven Thunders. Such was Charles V. young, aspiring, selfish, and aiming by the influence of the papal system to make himself absolute in Germany. Such was his son, Philip II. a tyrannical bigot, who made it his principal object,

object, to establish Popery and the Inquisition throughout his vast dominions. In Poland, and the hereditary countries of the House of Austria, the supreme Powers by persecution and ill policy prevented the establishment of the Reformation. France was the theatre of the most violent opposition to it, during the inglorious reigns of Henry II. Francis II. and Charles IX. and Louis XIV. half unpeopled his kingdom by his great Armies and by the expulsion of his best subjects, the Protestants. So that, according to this prophecy, the happy state of the Church was not then to be effected by the civil powers; but by some other means in some future time.

The Angel in the vision, *lifting up his right hand, swears by him that liveth for ever and ever, who created heaven, and the earth, and the sea* (by the very formulary, protesting against the demon-worship of the apostate church) that the time for the pure and happy state of the Reformed Church should not be as yet. *ὅτι χρόνος οὐκ ἔσται ἔτι.* But that in the days of the

U voice

*voice of the seventh Angel, when he shall begin to sound **, then the *Mystery of God should be finished †*, should be brought to its PERFECTION. The Mystery of God is his counsel or secret design, of which Christ is the counsellor and executer; a counsel, which begins in the present conversion and happiness of man on earth, will terminate in diffusing that felicity over all the world, and complete it in a state of immortality.

St. John, representing the Reformed Church, is commanded to *take the little book* which was *open* in the hand of the Angel: which denotes, that the civil powers, emblemized by the Seven Thunders, would by the light of Holy Scripture settle and support the Reformation; and that the faithful must by the same Scriptures preserve and adorn it to the latest times. The Angel, when he delivers the book, commands him, *to take it and eat it up: and it shall make thy belly bitter, but in thy mouth it*

* Or rather, 'when he shall have sounded,' όταν μέλλῃ σαλπίζειν.

† τελεσθῇ. lectio Velefiana, τελεσθησέαι. Consummabitur. vulgate.

shall

shall be as sweet as honey. The Reformed are to study, to meditate, and to obey the GOSPEL, which is now an *open book*, in every ones hands. Swallowed and digested, it makes the belly bitter : it occasions, in certain conjunctures, temporal afflictions, exile, persecution, martyrdom. *But in the mouth, it is sweet as honey* ; the mouth is the symbol of ruminating and meditating the word of God, and of speaking, or declaring it to others. In both respects, it is *sweeter than honey and the honey-comb*⁹ : productive of delight in God ; of the divine consolations of Faith, Hope, and Love ; and of the Peace, which attends the free exercise of True Religion, as it is contained in the inspired Writings. This circumstance of the Vision describes that inestimable advantage of the Reformation, the free and popular use of the HOLY SCRIPTURES ; and the general diffusion of them in all the modern tongues is one of the obvious blessings of Protestantism, whose Creed is the Bible. It is probable that the *little open book*, has a peculiar respect to the apoca-

⁹ Psalm xix.

lyptic prophecies, which are now so much illustrated by the great event of the Reformation.

The Angel concludes by assuring the Reformed Church, that its great work was still incomplete; that it must still continue to witness against the corruptions of the Gospel, both domestic and antichristian: that it must go on to REPROVE the antichristian superstitions; to CORRECT ITS OWN errors and supply its own defects; and under the auspices of Divine Providence, to PROMOTE the cause of True Religion, Virtue, and Happiness. *v. 11. Thou must prophecy again, before, concerning, or against, many peoples, and nations, and tongues, and kings.*

II.

It is evident, from the scope and series of the apocalyptic visions, that the Seven Trumpets include all that period of history denoted by the Seventh Seal¹⁰, which, commencing with Constantine's establish-

¹⁰ viii. 1—6.

ment of Christianity, extends to the Great Sabbatism, when *the kingdoms of this world* shall become *the kingdoms of our Lord and of his Christ*¹¹. As the events of the first Five Trumpets are all past, and the events of the Seventh Trumpet are all future; the Reformed Church, commencing with the second * epoch of the Sixth Trumpet, is co-extended to its whole duration. This æra continues from Luther to the Church's last conflict with Antichrist; the prelude to her perfect state on earth. We of the present age, actually living under the Sixth Trumpet, are coëval with the Eastern and Western Antichrist; are witnesses to the declining state of antichristianism; and are so connected with the Protestant Reformation, as to be deeply interested both in its present imperfections, and in its gradual advancement, which is to occupy the long period till *the mystery of God shall be finished* in the perfection of his Church. Although the counsel of God will not be defeated, either by the indolence or malignity of

¹¹ xi. 15.

* The first epoch of the Sixth Trumpet is the Turkish Empire, 1453.

man ; yet it is evident from Reason, as well as the terms of this Prophecy (which places us under the immediate influence, not of a miraculous administration, but of an open Gospel) that this improving state of Religion and Happiness is to be effected by the instrumentality of men, in a course of measures and events not generally supernatural, though never excluding the divine direction and superintendence. From this view of the present situation of the Reformed Church, under some long period of the Sixth Trumpet, previous to a more perfect state of things, we may illustrate this proposition: THAT IT IS THE HIGH PRIVILEGE AND INDISPENSIBLE DUTY OF ALL WHO ENJOY THE BLESSINGS OF THE REFORMED RELIGION, TO PROMOTE ITS PROGRESS AND ADVANCEMENT IN THESE AND SUCCEEDING TIMES.

Let it not be imagined, that the present attempt to follow the unerring guidance of Prophecy by anticipating those views of Holiness and Peace which it augures to the world, originates from a predilection for
that

that waking dream of the millenaries; which, at first a Jewish delirium, took its rise from too literal interpretation. The prophets use the millennial emblems to express the spiritual blessings of the Gospel consequent on the conversion of the Jews and Gentiles. To give one instance ¹²:

*And it shall come to pass in that day,
That the mountains shall drop down new wine,
And the hills shall flow with milk,
And all the rivers of Judah shall flow
with waters,
And a fountain shall come forth of the house
of the LORD,
And shall water the valley of Shittim.*

It would be a puerility uninformed in the first principles of the symbolic language, to understand this prediction of any other subject, than that which is now before us, the last and best state of Christianity on earth.

Nothing can be more chimerical, than those ideas of complete felicity, which have been drawn from such prophecies by the

¹² Joel iii. 18.

ancient and modern chiliafts. One popular mistake hath confifted in *over-rating* this happy ftate of things, which yet hath been often debafed into a Mohammedan paradise; by fupposing it to be fuch a ftate of perfection, as is abfolutely incompatible with the condition of human nature. This error neceffarily involves another, which is destructive of all honeft and generous exertion on the part of man; that this happy change in the ftate of the world will be effected folely by the *miraculous* energy of the Divine Providence.

That golden age which is promifed to mankind, as the refult of the univerfality of the Gofpel, is not a mere fatality, confequent on the divine prefciencce: but originates and ends in moral caufes and effects, flowing from the intrinsic nature of the Chriftian Religion, and corresponding to the rational exertion of human means.

A great hindrance to the melioration of Religion and Society (befides thofe which refult from the *indifference* of moft men,
and

and the *opposition* of bad men) is that cold and timid caution, which prevents the more eminent part of mankind from imparting their own ideas, or approving those of others, either from a fear of committing their personal dignity and repose, or from an excessive dread of innovation. Hence, Religious and good men, even when invested with *power* to promote great and useful designs, have usually contented themselves with *wishing* their accomplishment; hoping for the completion of those Prophecies, which they might assist in completing. It is also true, that those who are destitute of power and authority, are too sanguine in their projects: yet the many reluctancies and hindrances to Reformation make it expedient, to use a decent liberty in projecting such improvements as may be received with candour; especially, if we advert to the wise advice of Plato, ‘*tantum contendere in republicâ, quantum probare civibus tuis possis.*’ But the Philosopher and the Divine, who would treat this subject in a manner becoming those titles, should abstract himself from all temporary and
local

local regards ; annihilating self and personal considerations ; as a citizen of the world and of future times, actuated only by the pure and universal philanthropy of the Gospel ; as without presumption, so without despondency, referring all to the wisdom and will and glory of God.

The true Reformation is the HOLINESS of the Church, and of its individual members. Outward Reforms are only desirable as they promote inward Faith and Probity. With this principle ever in view, we may impart our ideas of such improvements, as seem adapted to the present times.

Private and personal Virtue, in any state of life, is an eminent mean of promoting the kingdom of Christ. It is giving one good citizen to the Christian commonwealth. Christian integrity is the true basis of public spirit and of enlarged philanthropy. Let every one who has generous views in private life, have a rational plan and formed intention to promote Christ's kingdom, and he will not want occasions of

exerting it. In domestic life, such a plan will execute itself, by forming Christian Families, the constituent parts of the universal Church. But in stations of political or ecclesiastical authority, the good subject of Christ stands on the vantage-ground of usefulness, and has a more extensive sphere to move in.

Two important considerations favour the advancement of Christianity in the present and succeeding times :

I. The decline of Popery.

II. The civil state of the World.

1. It is a subject of complacency to a true philanthropist, that the Protestant Reformation hath in many respects Reformed the antichristian Church itself. It excited that indignation in the Seceders, and that shame or emulation in corrupted Rome, that she set herself, though faintly and scarce in earnest, to Reform some abuses. The Popish enormities grew to that excess,
by

by neglecting the testimony of the witnesses of Truth in every age; and by resisting Reformation, till their remedy was as intolerable as their disease. Had the more moderate Popes complied with the demands of the first Reformers, they would themselves have had the glory of the Reformation: but that glory was not designed for them, because it would not have restored the purity of Religion. The concurrence of the Reformation with Literature and Humanity have, at length, softened the ferocious features of Persecution, which hath now subsided into a speculative Intolerance. Some few honest Popes perhaps intended more than they could accomplish: but had the Church of Rome reformed itself, even under such men as Adrian VI. and Marcellus II. the principal abuses, from the very genius of the hierarchy, would have still remained.

A liberal taste and patronage of Erudition in that Church, have in the last and present age, furnished arms to storm her own citadel, the papal supremacy: which hath declined

declined so low, that the Popes, from Lords of the Christian world, are become suppliants to Princes of their own communion.

By some late regulations, his Imperial Majesty, whose character excites the attention of all the world, hath suppressed the religious orders of both sexes, who devote themselves to an idle and useless life: the Carthusians, Hermites, Benedictines, Bernardines, Dominicans; the Franciscans of different orders, the Minims and other Tribes of Indolents. The female religious orders, such especially as are not engaged in the education of young persons, have also been in part abolished: the nuns of Mount Carmel, of St. Clara, of St. Francis, and others; reserving pensions to such, as do not quit the Austrian dominions. In Austria only, above fifty useless Convents have been suppressed. In 1783 the great Reform in the Convents began to take place: the Jacobines, the Laurentines, the Ursulines, the nuns of St. Elizabeth, and those of La Porte au Ciel, were to have it in their choice, either to be secularized, or
to

to be removed from their convents. So that probably, before the revolution of many years, protestantism will be the established Religion of the Austrian circle of the Empire.

That opprobrium of humanity, the Auto de Fe, is discontinued both in Spain and Portugal. In 1780, the Duke of Modena, on the death of the Grand Inquisitor at Reggio, ordered that tribunal to be for ever abolished, its revenues to be applied to more laudable purposes, and the prisons and other buildings, which could preserve any memory of its having ever existed, to be entirely demolished. A happy Reform seems also to be in a prosperous train in the Two Sicilies, by applying the property of the Monasteries to the relief of the sufferers by the late Earthquakes*.

* See a political survey of the Roman Empire, by J. T. Dillon, p. 319. and p. 323, of the interview between the Emperor and the reigning Pope, at Vienna, in March 1782. Also, the Primate of Hungary, Count Bathiani's Letter to the Emperor, 1783. For other particulars here mentioned, see the Gentleman's Magazine, Vol. LIII. p. 703. Annual Register, 1781. p. 31. While I am writing these discourses, the Emperor has dissolved many Religious Houses, and even Spain has opened several Convents.

In order to the farther reformation of Popery ; if the spirit of Superstition cannot be subdued, its noxious influence will be much abated, by depriving it of the deadly weapon of intolerance. Let Princes every where favour a toleration of all Christian sects, which are not hostile to civil peace : thus, without any shock to government, they will favour the imperceptible advances of Religious Truth.

There are two classes of men in all popish countries, whose disproportioned number and influence are pernicious to Society. The first are, those swarms of ecclesiastics of both sexes, who live immured in Monasteries, and incorporated in communities with large endowments. Of these, each living individual should have their option, either to adhere to a life of retired study and devotion,—a sublime and celestial life ! or, disclaiming the hypocrisy and pretense of it, to become useful citizens, by carrying the virtues of retreat into towns and villages, into pastoral or literary stations,

stations, and the endearments of honourable marriage. The absurdities of the monastic life, and of that forced celibacy which depopulates the earth to people hell, are too gross for this or any age, that has the least tincture of philosophy, of politics, or of true Christianity which accords with both.

Another class of men, by whom the world is widowed and desolated, are marines and foldiers. Reduce their numbers. Europe might disband by mutual compact half her armed force. Her relative strength would be the same: she would take breath and gain a respite from intolerable exertions. The splendour of military glory dazzles the eye, and prevents the discerning its fatal effects, not only in actual war, but in impoverishing the subjects, exhausting the revenues, and checking populousness and cultivation.

*Tum genus humanum positis sibi con-
sulat armis,
Inque vicem gens omnis amet.—*

2. The universal Peace, which took place in September 1783, should it be (by divine favour) of long continuance, presents to the christian mind a delicious contemplation, both as a respite from the ravages of war, and as a fit and favourable season for the melioration of Society. The present state of the world seems in many respects auspicious to the great ends and objects of Christianity, as it respects human life and our mortal condition here, preparatory to our destined Immortality. I. The civilization and conversion of rude and barbarous nations. II. The bringing back the relaxed and corrupted manners and principles of the Protestant Reformation to the purity and simplicity of the Gospel. III. In consequence of both, the diminishing the influence of Popery, and augmenting the general felicity of the Times in the free course of the Gospel of Christ.

If it be permitted to indulge a pleasing speculation, on the practicable means of verifying such Theories; we must premise

certain postulata, such as, 1. That the improvements of Society be limited to such objects as have a general influence on the well-being of mankind, without refinement. 2. That the Civil Government, regal, aristocratic, popular, or mixed, should authorize and promote such improvements: and 3. That the wiser and more religious citizens in every community be employed to meliorate the mass of the people. To apply these axioms to each of the foregoing considerations: and first to that of Civilization.

I. A great part of Christian EUROPE is yet in a state of deplorable ignorance and barbarism, which still more prevail in the other quarters of the globe. The present state of the Greek Church will exemplify the means of Civilization, in the immense tracts of the Russian Empire, which occupies half the northern regions of Europe and Asia; governed by a politic and magnanimous Queen, emulous of advancing the improvements which were projected and begun by Peter the Great. Had that

Prince been more enlightened by philosophy and religion, he would have merited the first rank of true Glory. The slavish, the superstitious, and brutal condition of very many nations, which compose that Empire, would exceed belief, if not so well attested by recent observation. Yet all concur in this truth, which is applicable to the state of Man in all parts of the world: that the gross defects in the national character result from WANT OF CULTURE. There are two characters in uncivilized humanity, which seem to oppose each other, and both to resist improvement; a spirit of *imitation*, and of *habit*. To divert them both into a right channel, must be the work of time and of successive changes. Yet a change in the national character from great rudeness and brutality, to that just medium between barbarism and luxury, which constitutes the true well-being of Society, may be effected in the course of one or two generations or successions, especially when the first efforts have had that success as to dispose men to farther advances.

From the late accounts of Ruffia, amidst an astonishing barbarism, I shall adduce one instance from the disciples of Moham-med, which should excite a generous emulation in Christian States.

*“ The Mohammedan Tartars of Kasan take
 “ a distinguished care of the EDUCATION of
 “ their Children. They habituate their youth
 “ to LABOUR, to SOBRIETY—they are taught
 “ to READ and WRITE, and are instructed in
 “ the Arabic tongue, and in the principles of
 “ their RELIGION. Even the smallest village
 “ has its CHAPEL, its SCHOOL, its PRIEST,
 “ and SCHOOLMASTER*.”*

The happy effects of this very simple and practicable, but wise and exemplary institution, distinguish the tribe of Kasan, from the other barbarous provinces.

The gregarious and imitative character of man makes public institutions, which affect them equally and alike, far more efficacious, than the feeble and varying modes of personal care and instruction.

* Account of Ruffia, 8°. 1783. Vol. II. p. 23.

Should

Should Schools and Churches be established in every district town and village, by one comprehensive Edict prescribing a wise regulation of such establishments: the village pastor and the village schoolmaster (both the respectable characters sometimes united in one person, with a public competence, that he might teach *gratis*) would in a few years form a new race of men, of citizens, and of Christians, who would blush at the barbarous and bestial customs of their Fathers. In order to effect an uniform improvement, such Schools and Churches should have a public code of Education and Divine Worship, both of great simplicity and purity, without shocking the national manners and prejudices. Barbarous and sordid customs permitted to adults, but made *disreputable* in those who were educated on the national establishment, would grow into disuse. Idolatry and Superstition, being kept out of the public Formulary, would be gradually neglected and forgotten. Translations of the HOLY SCRIPTURES, especially of the New Testament,

ment, every where dispersed at the public charge, would at once civilize and instruct the youth ; and tend to fix an uniform and standard speech, by a model of exact purity, throughout the empire. The great principles of Christianity, in the Apostle's Creed, the Lord's Prayer, and the Decalogue, should be every where the authorized method, rule, and basis of Religious instruction.

What is here delineated with respect to Russia, where there is so happy a disposition to adopt improvements ; would be applicable to many other countries, perhaps to many parts of the most civilized ; they would be applicable to Poland, to Hungary, and all the countries to the North of the Danube : they would be applicable to the northern and western parts of Great-Britain ; to Ireland ; to the northern Isles : they would be applicable to America, South and North : to India, and the East : and to the African Continent, so much neglected, oppressed, and enslaved. The success of such a process depends on its
being

being authorized and protected by the Civil Government, begun in infancy or childhood, and conducted by *good* men; for it requires only that *common* ability which is every where the portion of cultivated Reason, and that *honesty* which results from the first principles of the Gospel. The Error of projectors is excess of refinement, and high philosophical theories, which are never of *general* use. Such simple but extensive attentions, on general and well-concerted plans, would much change and humanize the barbarity, which still overspreads so great a part of the earth: and in its place would induce gradual and progressive order, industry, personal and social morality, and the saving light of Religious knowledge, faith, and piety, with all their divine effects on human happiness.

Whenever God is pleased to accomplish his designs to extend the glories of the Gospel, he will excite the hearts of Princes to be his instruments in diffusing Science, Humanity, and Religion: and he will, probably, excite the attention of Princes to

such glorious and beneficial designs, by the modest and respectful representations of Truth, of Reason, and of Literature.

In the education of the poor, the labour of the hands should always be united with that elementary instruction, which is here specified, in the principles of Revealed Religion and Morality : in every part of their institution impressing an early contempt of sloth and begging, an early *habit* of cheerful Industry. To this excellent and most useful of all virtues the indolence of human nature is very averse, unless habituated in early youth to patient labour and application. In capital cities especially, the *health* of the poor is impaired by a sedentary life and confined situations : which inconveniences are best remedied by active employments in the open air, especially, such as have a tendency to give some skill in Agriculture.

Agriculture is perhaps the only art, which governments must patronize, if they would have their people emerge from barbarism. In the rude but fertile regions of the uncultivated earth, Societies for promoting

ing agriculture, with rewards and immunities to the most skilful and successful labourers, would much forward the national industry, civilization, plenty, and populousness. Mankind are by nature indolent and voluptuous, and would be sunk in laziness and sensuality (as barbarians usually are) did not the difficulty of subsistence call forth their virtues and their exertions. The natural mean of civilization is Industry, united with Instruction, which is the industry of the Mind. Thus, Agriculture and the Gospel are the two great instruments of divine Providence, to check the voluptuousness and exercise the virtues of man. The great Poet almost divinely expresses the effect and tendency of rural labours :

——Pater ipse colendi

Haud facilem esse viam voluit, primusque
per artem

Movit agros, curis acuens mortalia corda,

Nec torpere gravi passus sua regna veterno. —

Tum variæ venere artes. labor omnia vicit

Improbis, et duris urgens in rebus egestas.

Georgic. I. 121—146.

The

*The eternal fire immutably decreed
That tillage should with toil alone succeed,
With cares be rous'd and sharpen'd human
hearts,*

*Bright'ning the rust of indolence by arts.—
Then all those arts that polish life succeed;
What cannot ceaseless toil and pressing need?*

MR. JOS. WARTON.

II. Previous to the discussion of the means of recovering the Protestant Churches from the languor or lukewarmness, brought upon them by modern luxury: it would amply recompence our attention, were we to develop those Prophecies, which relate to *this* period and state of Christianity: especially that exact description of the imperfections and blemishes of the Reformation, in the LVIIIth and LIXth Chapters of Isaiah. In the LVIIIth Chapter we have seen an exact specification of the enormous corruptions of the antichristian Church: Persecution¹, Idolatry², the Papal Supremacy³, and incurable Superstition⁴; threatened with the divine displeasure⁵; and contrasted with the blessings and sanctity of the Reformation⁶.

¹ y. 3, 4. ² 5—8. ³ 9. ⁴ 10, 11. ⁵ 12, 13. ⁶ 14—21.

The

The evangelic Prophet having displayed the corruptions of Popery and the blessings of the Reformation, proceeds to reprove the vices, and to paint the decline of Faith and Virtue in the Protestant Churches; describing with a surprizing likeness, every feature of our present manners; both in external worship, and intrinsic religion. In ch. LIX. The faithful Ministers of the Reformation shew the causes of the calamities of the Reformed Church, its deviations from the Gospel Faith and morality⁷, specifying those deviations in several particulars: and their effects and consequences, in the decline of public felicity⁸. The remedies of so great evils are also specified, confessing and reversing all the vices of the times⁹: and, which is still future and perhaps distant, when the state of the Reformed Church shall be most depressed, most destitute of human¹⁰ resources, then the Son of God will be its deliverer, by a signal display of his power¹¹, in the protection of his people, the destruction of his enemies, and the conversion both of the Gentiles and Jews¹². The certainty of this great deliverance is founded

⁷ y, 1—8. ⁸ 9—11. ⁹ 12—15. ¹⁰ 15, 16. ¹¹ 17, 18. ¹² 19—21.
in

in God's federal promise of the perpetuity of the Reformed Church, whose perfection and universality Ch. LX. concludes *this* Prophecy. This defective state of the Reformation includes the whole period from its establishment to the fall of Antichrist; with a general progression, as we hope, towards better things and more virtuous times. The scope of this Prophecy is apparent, both from its place and order in the series of predictions; and from its internal characters, which are not applicable either to the idolatrous intercommunity of the Prophet's own times, or to the antichristian corruptions of Popery: but are expressive of a plausible exterior in the national Religion, with very great defects in Faith and Morals, and ending in that deliverance of his Church, which Christ shall accomplish in the last times¹³.

I have not time or scope, to particularize the defects of the Protestant Churches there predicted; nor should I adventure to specify them, if all private and personal regards were not too inconsiderable to be even

¹³ Ch. lx—lxiii.

thought

thought of, when we consider such public and universal predictions, as we have the infelicity to see actually verified, by the formality, the hypocrisy, the injustice, the indevotion, the want of Equity and Christian Love among professed Religionists: by the contentions, heresies, impious doctrines and flagitious manners, of the enemies and corrupters of divine Revelation. Some of the prophetic characters, which respect the formality and affected exterior of Religion, may seem more applicable to the last age than the present: others, more suitable to the present, than the preceding times of the Reformation. Speculative impiety, false philosophy, the sophistry of irreligion and infidelity, cannot be arraigned with greater force and evidence, than in those figures of the prophetic style:

- LIX. 5. *They hatch cockatrice eggs,
And weave the spider's web:
He that eateth of their eggs dieth,
And that which is crushed breaketh
out into a viper.*
6. *Their webs shall not become garments,
Neither shall they cover themselves with
their works.* Irre-

Irreligion is the source of evil: and, in the present light and evidence of Revelation, whosoever deserts its guidance becomes a corrupt citizen. If he is learned, he corrupts society by specious but always pernicious systems—of Materialism—Rationalism—and relaxed Ethics. If he is of the large class of the corrupt populace, the great and small Vulgar; he impudently avows his profligate opinions, by gaming, duel, concubinage, forgery, and every disorder. For there is no restraint on the conscience of that man, who either by his writings or conversation, either by his practice or example, rejects Christianity.

- x. 6. Their works are works of iniquity,
 And the act of violence is in their hands.
 7. Their feet run to evil,
 And they make haste to shed innocent blood:
 Their thoughts are thoughts of iniquity;
 Wasting and destruction are in their paths.
 8. The way of peace they know not:
 And there is no judgment in their goings:
 They have made them crooked paths,
 Whosoever goeth therein shall not know
 peace.*

The

The sad effects of practical and speculative irreligion are described in very awful terms :

- y. 9. *Therefore is judgment far from us,
 Neither doth justice overtake us—
 We wait for light, but behold obscurity;
 For brightness, but we walk in darkness.—*
 14. *Judgment is turned away backward,
 And justice standeth afar off :
 For truth is fallen in the street,
 And equity cannot enter :*
 15. *Yea, truth faileth,
 And he that departeth from evil maketh
 himself a prey.*

He goes on to trace the crimes and the calamities which flow from this bitter source of immorality and impiety : and whoever is solicitous to obliterate those crimes and avert those calamities from the Protestant Churches, cannot have a surer guide to conduct his steps than this Prophecy of Isaiah : who particularly specifies the religious observance of the Christian Sabbath as one of the best means of Reformation ¹⁴.

¹⁴ Ch. lviii, 13, 14.

Religion itself is too often *wounded in the house of her friends* ¹⁵. Even the Protestant Clergy seem scarce agreed among themselves, whether they should teach the DUTIES of an Holy and Christian Life. So far is this antinomianism spread, that the Christian Ethics are as much relaxed, as they were by the Jesuites themselves; and *the people love to have it so* ¹⁶. I enter no farther into the unhappy consideration of the fatal effects both of fanaticism and luxury on virtuous practice, than to observe that the privileges of Redemption, and the conditions of Salvation are inseperable in the New Testament, which certainly is the most MORAL book in the world.

One remedy for this great evil is a judicious plan of preaching the Gospel: by illustrating the life and maxims of Christ, and the writings of the Apostles, in a manner both popular and critical. The Ministers of Religion, if they would be successful, besides being *examples of the believers in word, in conversation, in charity, in spirit, in faith, in purity* ¹⁷, should be very careful

¹⁵ Zech. xiii. 6. ¹⁶ Jerem. v. 31. ¹⁷ 1 Tim. iv. 12.

not to *relax* the duties and temper of the Gospel; but to oppose the selfish and voluptuous manners of the times, by enforcing *special* duties; avoiding those unmeaning generalities which reform no one, and descending to an exact detail of *each part* of Christian Ethics, leaving no evasions to pretended ignorance, by the clearest practical rules of devotion and eucharist, of moderation and self-denial, of justice and equity, of charity, compassion, and alms: pressing much on the people the shortness and the moment of life, and the interesting views of death and judgment, heaven and hell.

Of the peculiar doctrines of Revelation I will only observe, that they should be taught in the very words and ideas of Revelation itself, especially the divinity and sacrifice of JESUS CHRIST.

The education of youth should be a great instrument of amending manners. Let the ingenuous youth throughout civilized Europe be formed to the systematic knowledge of the best *things*, as well as the best

composition; through a regulated course of annual studies, Grammar, Rhetoric, Poetry, History, Arts, Philosophy, and Revealed Religion.

As a principal improvement in the literary education of the ingenuous youth, permit me to suggest that it be a Christian education; by laying before them select parts of HOLY SCRIPTURE, in Hebrew and in Greek, and of the best ancient Christian Writers. There are exquisite pieces of Christian Antiquity, which would form the taste as well as the heart of a student: and a selection might be made from St. Luke and St. Paul; from Minucius, Lactantius, Prudentius, Jerome; Justin, Clement, Origen, Chrysostom, Basil, Macarius; and the Poems of Nazianzen, Nonnus, and Synesius; which might rival in elegance and far exceed in utility the very best Classics.

Thus have I briefly stated some obvious means of reviving the zeal and purity of protestant Christianity: but alas! the divine prescience, leaving inviolable our freedom to abuse his best blessings, foresaw that the Reformed and Protestant Churches, when

Romish persecution should subside, would leave *their first love*, and too well deserve those characters of the Laödicean state, which probably* was meant to be descriptive of our own at present. *These things saith the Amen, the faithful and true witness, the beginning of the creation of God; I know thy works, that thou art neither cold nor hot,—Because thou sayest, I am rich and increased with goods, and have need of nothing; and knowest not, that thou art wretched, and miserable, and poor, and blind, and naked. I counsel thee to buy of me gold tried in the fire, that thou mayest be rich, and white raiment that thou mayest be clothed:—As many as I love I rebuke and chasten: be ZEALOUS therefore and repent.—To him that overcometh, will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.*

III. The conversion of the heathens, Jews, and mohammedans is predicted as an essential in the amplitude and felicity of the Church.

* In hac imagine ecclesiæ Laodicenæ, nobis exhibetur status ecclesiarum Protestantium.

Vitringa. in Apocal. p. 161.

The system of African slavery is a powerful obstacle to the humane business of conversion. A distinguished prelate * hath excited the public compassion to *mitigate* its horrors : but a politic and peaceful sect have set the example in their own district of *abolishing* it. They have freed their slaves, and allow them wages for their labour.

How pleasing would it be to indulge our hopes, that the present General Peace might be improved to extend the glories of the Gospel to the remotest regions of either hemisphere ! and to multiply as well as edify the Churches ! How happy, should God dispose and enable the kingdoms of Europe, at this time, to extend the knowledge and influence of the pure Gospel, among the Gentile inhabitants of the East and West ; that the untutored Indian might derive from Europe the riches of Christ, in return for that ill-omened opulence which they have showered on us. In particular, the mild and gentle temper of the Gentoos, and of many casts and tribes in the vast empires of Persia,

* The Bishop of Chester. Sermon. XVII.

Hindustan, Tibet, and China, their frugal simplicity, and their commercial intercourse with Europe, are predisposing circumstances very favourable to their illumination by the Christian Faith. But alas! *how shall they believe in HIM, of whom they have not heard? and how shall they hear without a preacher? and how shall they preach, except they be sent? as it is written, how beautiful are the feet of them, that preach the gospel of peace, and bring glad tidings of good things*¹⁸.

Would it not be practicable, for the East India Companies, aided by their respective Governments here and abroad, to place Protestant Missionaries, acquainted with the popular languages of the East, in all their factories; and to favour their communication with the Mohammedans? For this purpose, the HOLY SCRIPTURES, especially the New Testament may be dispersed over the East in Arabic, Turkish, and Persian Translations. Such is my idea of that inspired book, that it finds its way directly to

¹⁸ Rom. x. 14, 15,

the heart, and conquers unbelief by a more than human energy.

There are circumstances in the Moham-
medan countries favourable to Christianity.
In the past year 'the Grand Signor hath
permitted to all Christians, whether Catho-
licks, Protestants, or Greeks, the free exer-
cise of their religion throughout his states.
The Catholic merchants highly extol the
toleration of the present Sultan, and the
protection which he grants to all Religions.'

It were easy to demonstrate from the
interior constitution of the Christian Reli-
gion, that it includes all the principles of
personal and public good. With respect to
the felicity of nations, a Religion prescrib-
ing moderation, temperance, industry, and
frugality, will tend to the populoufness and
competent support of any country in any
climate: prescribing godlike charity, it will
mitigate the sufferings of human nature,
and even the inclemency of climate and
situation. It will also promote that firm-
ness of mind and body, which averse to
aggression, furnishes the means of defence.

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The wisdom and sublimity of its principles have a direct tendency to improve human reason ; to excite enquiry, meditation, comparison ; to enable intellect in man to be superior to sense ; and thus to re-establish the rights of conscience. The equity and kind affection, that predominate in this Religion, will have the best effects on Legislation, which, when tempered by Christianity, becomes not so much a strict executive justice as a kind of protection, asylum, and chancery, that tempers even punishments with lenity, and reforms or prevents vice, as well as protects virtue.

When I consider the Christian Religion as an institute of happiness, I do not mean Christianity as it is now practised in the world : I do not mean the Popish Christianity, which is either a profligate hypocrisy, or a gloomy superstition, which would exterminate the passions by a slow and dreadful suicide ; of which we have memorable examples in some of the best men of that Communion. I exclude from my ideas of the Gospel, that antinomian fa-

naticism, which make Religion to consist in inexplicable Theories : much less, has the libertinism of the vulgar Protestants, and the customs of the present age, any pretensions to the name and honours of true Christianity. By this august name I mean that Religion which is described and exemplified in the New Testament, a Religion of personal, domestic, and public virtue : in which the passions are not extirpated, but governed : in which, God is adored through Jesus Christ, with love, admiration, fear, and gratitude : by which Society is continually improved and meliorated ; while the individual is daily renewed and prepared both by the blessings and adversities of the present life for the endless felicity of the future ¹⁹.

RECAPITULATION.

This series of Lectures presents a connected argument for the truth and certainty of Revealed Religion, drawn from the completion of predictions respecting Christianity. Lecture I. It was expedient in the first place to state the general idea of

¹⁹ 2 Cor. iv. 17. 18.

Inspiration, and to give a short History of Prophecy. Lecture II. we proceeded to establish the most useful Canons of Interpretation; especially that, which addresseth itself to the sincere and unvitiated Common Sense of a wise and virtuous Man, resulting from the natural and obvious coincidence of predictions with events; exemplified in the harmony, between the Religious Prophecies, and the Life of Jesus Christ, whose Doctrines as well as Actions are enveloped in the prophetic theology. To these Canons were annexed literary observations on the mystic and double sense, on prophetic actions, and the symbolic language.

Lect. IV. V. A memorable circumstance then engaged our attention: that the Divine Author and Doctrine of the Christian Religion were announced to the prophet Daniel in the reign of Cyrus, with an exact specification of the very time of Christ's Ministry and the year of his Passion: with his signal judgment on the Jewish Nation after 40 years, when *he sent forth his armies, destroyed those murderers, and burned*

burned up their city ²⁰. The several characters of Redemption, there distinctly revealed were also shewn to be inapplicable to any civil or secular events, and a proper demonstration that the Religion of Christ being divinely predicted was divinely revealed.

Lecture VI. But as the Sealing of Vision and Prophecy is the principal distinction of the promised Saviour; this noble argument, drawn from the long series, dependence, and concatenation of the whole prophetic System, was stated, with sufficient examples to evince the certain conclusion, which follows from that admirable combination of separate proofs, resulting from predictions of the whole history of the Messiah, and of the most refined Doctrines of his Religion.

But in order to illustrate the greatness and sanctity of his person and character, both human and divine, it was expedient, in Lecture III. to represent his virgin-birth and sublime attributes; and in

²⁰ Matth. xxii. 7.

Lecture VII. the perfect expiation of sin by his Death and Sacrifice.

Lecture VIII. IX. The agreement of Prophecy and History was shewn in a general view of the adverse and prosperous fortunes of the Christian Church, persecuted both by the pagan and anti-christian powers, yet victorious, progressive, universal.

Lecture X. We then viewed the Author of our Faith in contrast to that hostile power, which hath so long exerted its malevolence, in opposition to the philanthropy of Christ. This hostile power was shewn to have been described by the name and characters of Antichrist, and, Lecture XI. mystically by the Jewish Prophets under the emblems of idolatrous and tyrannic kingdoms, particularly that of the Commercial State of ancient Tyre, whose mystic allegory was shewn to coincide with the secularity and mercenary spirit of the antichristian Church, and with the enormous ambition of its visible head. It hath been demonstrated, that the Christian Prophecies have determined those mystical descriptions to
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the City Rome and her ecclesiastical Dominion. But the time and limit of these Discourses not admitting of a larger detail, one certain character of Antichrist, Idolatry and Creature-worship, together with various Superstitions, were shewn to prevail in that Communion: while the Reformed Church labours under evils of another description, unbelief, heresy, and relaxed morals. The present and last discourse, Lecture XII. points out the remedies of those corruptions, the declining power of Antichrist, and the moral means of advancing the promised purity, amplitude, and felicity of the Christian Church, probably on earth, to be completed in the heavenly State.

As the prediction of Events has an evident tendency to produce in all who see their completion, at least an historical faith: the prediction of Doctrines, properly meditated, has a still nobler efficacy, to improve that *historical* into a conscientious and *religious* Faith, adapted to its great purpose of Salvation. Thus in the famous prophecy of Christ's Passion ²¹, not only an historical

²¹ Isaiah liii.

event is foretold, but the causes and consequences of that event are laid open, in a series of Doctrines, proper to exercise not merely a faith of credence, but a faith of reliance on the Divine Person and Character predicted. In comparison with each other, the historical predictions, especially those which are fulfilled in Christ, are a gross and palpable demonstration, which is sufficient to bear down the most pertinacious unbelief, if reason be properly exercised: while the dogmatic and sentimental prophecies are of a finer texture, and require a spiritual taste and discernment, to apprehend their evidence, which is subsequent to the former kind, and leads to its proper conclusion, not only that JESUS is the Saviour of the World, but that he employs such and such means in effecting the salvation of them that believe.

Thus I have laboured to construct a prophetic demonstration, of the Divine original, establishment, and universality, of the Christian Religion, under the auspices of a Divine Person, born of a Virgin, dying as a Victim, raised to a celestial Empire, and
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at length triumphant over the unremitted opposition of his malignant Enemy. His Divine Religion hath been occasionally depicted, as the most amiable and perfect system of rules and principles, for the advancement of Human Society, as well as supernaturally efficacious, to conduct every one of his faithful votaries to all the felicity of which their nature is capable, taking into the consideration both their mortal and immortal state: and armed with irresistible power to consign to the hostile and malignant party, in their punishment, as in their apostacy, all such faithless and unreformed mortals, who, in their present probation, reject their Divine Deliverer, and range themselves under the standard of Rebellion against God and Virtue, whether the professed Infidel, or the disloyal Christian. The clemency, the sanctity, the heroism of the Divine Mediation have been illustrated from the sacred writings, so far as our weak ability could reach so exalted themes. Nor were the obstacles which oppose themselves to a rational belief at all dissembled or concealed: difficulties, resulting from the very nature
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of things, from the supernatural and miraculous agency, both in the Christian and antichristian Scheme. But it hath appeared, on the solid grounds of reason, that the prophetic evidence is of such force, as to surmount all the difficulties, which result from the mysterious counsels of the Deity. For, all Prophecy being the Inspiration of God, a predicted Revelation must be true in all its Doctrines however incomprehensible.

Much might be urged on this topic, and the argument *ad verecundiam* might be almost irresistibly pressed on human imbecillity, when it attempts to fathom the depths of the Divine System, whether of Nature, Providence, or Redemption. But you must acquiesce in this attempt to assert Revealed Religion by resting the stress of Demonstration on the Prophetic Evidence; while a feeble advocate for this noblest cause regrets that his powers of argument and persuasion are not more adequate to its dignity and importance. For, if there be aught in human life
worthy

worthy of a wise man's best attention, it is to know and obey *the will of God concerning us in CHRIST JESUS* ²². And I am persuaded that such an enquiry, conducted with the candour and diligence, probity and devotion which it demands, will terminate in a firm conviction, that the argument from Prophecy, when rightly and amply stated, is of that invincible strength as to sustain the whole weight of THE MYSTERY OF GODLINESS, *a mystery without controversy great and august*; GOD MANIFESTED IN THE FLESH by a virgin-birth; JUSTIFIED BY THE HOLY SPIRIT, the author of Miracles, and who spake by the Prophets; SEEN OF ministring ANGELS; PREACHED UNTO THE GENTILES; BELIEVED ON IN THE WORLD; RECEIVED UP INTO GLORY ²³.

²² 1 Theff. v. 18.²³ 1 Tim. iii. 16.

PROOFS AND ILLUSTRATIONS.

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DAUBUZ. p. 474. ' This sacred book of the Revelation hath been sealed up for many ages, and did appear to all Christians, who did earnestly wish for the kingdom of God, as an unfathomable Mystery. But now, since the Reformation, God hath opened the eyes of men, and let them so much into it, as to conjecture and ground very good hopes, for the glorious approaches of the happy state of the Church.'

That by the more sure word of Prophecy, St. Peter II. i. 19. points to the Revelation of St. John, was the acute discovery of Sir Isaac Newton in his excellent observations on the Apocalypse, p. 240. and afterwards ascertained by Bishop Warburton, D.L. VI. 6. p. 304. and Sermons, Vol. III. disc. xi. ' The evidence of Prophecy ' is justly qualified a *more sure word* when compared to miracles, whose demonstrative evidence ' is confined to that age, in which the power of ' them was bestowed upon the Church: whereas ' the prophecies here meant (namely, those of ' St. Paul and St. John concerning the great ' apostacy) are *always* fulfilling even to the last ' consummation of all things, and so affording this ' DEMONSTRATIVE EVIDENCE to the men of all ' generations.'

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DAUBUZ. p.477. 'The meaning is, to exclude all the period of time lapsing between the sixth and seventh trumpets from having any share in the *perfection of that mystery*: and this is as plain as may be from Rev. xi. 15. that the founding of the Seventh Angel shall give warning of the very beginning of that great revolution. To explain this, observe, that the subjunctive mood hath no future in the Greek tongue; and for that reason the aoristus is used, or else a circumlocution by the word *μελλω*, as here, which implies always the time to come. So that *ὅταν μελλῇ σαλπίζειν*—may be translated here, *when he shall have sounded the Trumpet*. See G. J. Vossius, de Analog. lib. III. cap. 15.'

VITRINGA, p. 433. though he interprets the Seven Thunders of the VII Crusades as he reckons them, yet concurs with Daubuz in the scope of the prophecy: '*moram nullam temporis esse intercessuram inter clangorem Septimæ Tubæ et oraculorum prophetarum implementum, quod conjunctum esset cum pace amplitudine et prosperitate ecclesiæ, destructis destructoribus Terræ.*' He enlarges, as often elsewhere, on this sublime scope of Prophecy. See his fine comment on *ῥ. 7.* p.434—438. on xi. 15—19. p. 510. sq.

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Nepos the chief affterter of the literal millenium, was a florid and poetical writer, like our Dr. Burnet. The topic is suited to men of imagination. See Mosheim. de Reb. Chr. p. 726. and Whitby's judicious treatise: who makes it to consist, in the Conversion of the Jews and Gentiles, the Union and Universality of the Christian Church: and approves the sentiment of Oecumenius, *εἰ ἐν οὐρανοῖς ἡ κληρονομία, μυθώδης ἡ Χιλιοεῖης ἀποκατάστασις.*

The fairest and most reasonable ideas of Chiliafm were entertained by the great Mr. Mede. See his Life, §. 21, 22. and his Epistles. Dr. Thomas Burnet, in the Fourth Book of his Theory has illustrated the subject with much erudition, as well as adorned it with his romantic and bold imagination. Of the Ancient Chiliaft's see his viith chapter. His own doctrine is summed up in his Review of the Theory: p. 405. Engl. Transl. 1719. ' We must distinguish between a *Melioration* of the world, and a *Millennium*. We do not deny a reformation and improvement of the Church, as to peace, purity, and piety. All this may be, and I hope will be, ere long. But the apocalyptical Millennium, or the New Jerusalem, is still another matter. It differs not in degree only

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from

‘ from the present state, but in a new order of
 ‘ things, both in the moral world and in the
 ‘ natural. And that cannot be, till we come
 ‘ into the *New Heavens* and the *New Earth*.
 ‘ Suppose what Reformation you can in this
 ‘ world, there will still remain many things in-
 ‘ consistent with the true Millennial State.’

This learned Author’s own distinction should have taught him, that as the *melioration* of the Church is the proper subject of such prophecies as relate to Christ’s kingdom in *this* world; so the proper subject of the Millennial Prophecies is the *Celestial* State of the Divine Empire. Hence, these Prophecies will be impenetrably obscure, till that state arrives, because we want ideas and expressions for *those things which God hath prepared for them that love him*. 1 Cor. ii. 9. from Isaiah lxiv. 4. As this part of Isaiah’s Prophecies is the original source or fountain of St. John’s concluding Visions in the Apocalypse: a comparison between them would assist us in ascertaining the sense of both.

Ifai. lxv. 17—25. compared with Rev. xxi. xxii.

Vitringa, whose genius brightens in his course of commenting this prophet, has, I think, entirely demolished Dr. Burnet’s airy system. p. 911. Ad verum tendenti supponendum est, Prophetam
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sub Creatione cœlorum novorum et Terræ novæ non loqui, primo utique sensu, de immutatione Statûs Mundi, sive Cœlorum et Terræ, *naturali*; sed de forma nova ac meliore in statum *Ecclesiæ* inducendâ. Quod ad hypothesein attinet, quæponit, Tellurem, post conflagrationem, postquam novam adeptâ fuerit formam, rursus inhabitatum iri a justis statu Paradisiacæ Felicitatis; censeo esse inexplicabilem.—Rectè intelligimus, posse Ecclesiam curâ Providentiæ divinæ, perducî ad longe perfectiorem in hisce terris statum; et gaudere Pace, prosperitate, et copia etiam atque abundantia rerum ad vitam et usum necessariarum, sed absque ordine Naturæ mutato. Si Naturæ Ordinem mutes, quod facit doctissimus Burnetus, turbas omnia. Ecquid enim tanti est, Sanctos omnes resuscitados in hisce terris per M annos bonis terrestribus ac temporalibus frui ad satietatem, ut propterea Naturæ ordo immutandus sit? An minus habituri essent, si absque hoc felicitatis terrenæ millennio protinus in cœlos raperentur? Vis omnis hujus sententiæ cadit in locum 2 Pet. iii. 7. 13. illustratum in Libris Observationum, IV. 16. Viderunt prudentiores, et in his Maimonides, M. N. II. 29. Sententiam suam hic docte explicans, phrasin *Creationis cœlorum ac terræ novæ* esse propheticam et metaphoricam.

The scope of the Emperor's Reform may be given in his own words, on declining the compliment of a Statue, offered to him by the inhabitants of Buda. ' When I shall have been
' successful in my attempts to level all those prejudices, which stop the progress of human reason; when every individual shall join in a
' common effort to contribute to the security and welfare of the monarchy; when I shall
' perceive equity and good order presiding over the courts of justice; knowledge increased by
' the perfection of the means of acquiring it; the common people better informed; the
' clergy more regular in their discipline; and a solid harmony established between the Civil
' Laws and the Holy Precepts of our Religion: when population is enlarged; husbandry improved; industry properly encouraged; when
' manufactures are brought to consummate perfection; and their produce bringing in quick
' and safe returns: when, in fine, a free and unbounded circulation, pervading all the provinces, shall have opened a wealthy source of
' true ease and riches; as I wish and hope to see it one day: then perhaps shall I deserve a
' statue.' Vienna, June 23, 1784. signed,

JOSEPH.

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Mr. Mede, p. 677, excellently: ‘*υποκρισις* signifies dissimulation—and this word we must repeat *απο κοινου*—for all should be counterfeit. Lying should carry the counterfeit of Truth: the feared conscience a semblance of devotion: the restraint of marriage should be but a shew of chastity: and abstaining from meats a false appearance of abstinence.’

It is a just and fine observation of Bishop Taylor, dissuaf. p. 259. ‘That the goodness of God does so prevail over all the follies and malice of mankind, that there are in the Romish communion many very good Christians: yet they are not such, as they are Papists, but by something that is higher, and before that, something that is of an abstract and more sublime consideration.’ Yet, is it uncandid, to suspect the SINCERITY of a Rollin, a Fenelon, or a Pascal, in their profound respect for the dictates of the Church? Such is the artifice of Popery, that it has reformed its principles by the light of the Reformation. But as a sound judgment of Philosophy and Reason can only be deduced from their unassisted exertions before a Revelation: so a true estimate of Popery is to be made from Popery in its plentitude of power, without that influx of light which hath beamed upon it since and from the Reformation.

PAGE 322.

Anecdotes of the Russian Empire, by W. Richardson. 1784. 8vo.

Lett. II. p. 15. 207. 'The Russians apprehend, every day in the year is consecrated to some particular Saint. They are convinced, that every individual is under the protection of that holy person, on whose day he happened to be born; and all of them carry about them a small metal image of their tutelary Saint. Herodotus gives a similar account of the Egyptians.'

'In every house and shop, you see an image of the tutelary Saint: and, in days of religious solemnity, a wax candle or two is lighted before him.'

Of the slavish condition of the Russian peasants, priests, and soldiers, See Lett. xxviii. xxix. xxx. of the same work.

P. 252—254. 'The defects in the national character of the Russians arise from want of culture.—Immortal would be the glory of that Sovereign, who would restore above xx millions of men to the rights of intelligent and rational [I add, of Religious] beings.—It must still be the work of time, and must be carried on by successive changes. But I quit such utopian speculations.'

Travels

Travels by W. Coxe. A.M. 4°. Vol. II. p. 102.

‘Many of the parochial Clergy in Russia cannot even *read*, in their *own* language, the Gospel which they are commissioned to preach. Three Volumes of Moral Sermons translated from the English, French, and German were printing in the Russian Tongue.—The remedy is obvious; the Clergy must be better *educated*, better *supported*.’

‘Few of the Russian merchants and tradesmen can read or write.’ p. 109.

Of the serfs or peasants, p. 111.—‘How can a country be said to be civilized, in which domestic slavery still exists?’ Agricultural Society, instituted 1765. p. 151.

L’Agriculture ne pourra jamais prosperer, là ou l’agriculteur ne possède rien en propre. p. 118. from Instructions pour le Nouveau Code.

P. 140. ‘Many of the Calmuc or Mongol hordes, roving in Siberia, are still plunged in the grossest idolatry, and follow the religion of the Dalai Lama.—Engravings of the most remarkable idols are given in Professor Pallas’s Travels.’

Translations from the Classics, &c. encouraged by the Empress, in 1768.

P. 217. Population of the Russian Empire, 22 or 23 millions,

Travels

Travels into Poland, Russia, Sweden and Denmark by W. Coxe, F.R.S. 1784. 4to.

B.III. c. 1. p. 241. 'In the largest villages we observed schools and other buildings constructed at the expence of the Empress, and also churches with domes, intended for the Polish dissidents of the Greek sect and the Russians who chuse to settle in the country.' P.

P. 291. 'At Moscow are above 1000 churches, with rude *pictures* of Saints; no *carved* images being admitted within the churches.'

B. IV. ch. 1. p. 436. From Moscow to Peterburgh. 'Every house is provided with a picture of some Saint coarsely daubed upon wood, which frequently resembles more a Calmuc idol, than the representation of a human head; to this the people pay the highest marks of veneration.' See p. 454.

P. 439. 'Their progress towards civilization is very inconsiderable, and many instances of the grossest barbarism fell under our observation.' Of their incestuous marriages. *ibid.*

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Of how great utility in refining and simplifying the *speech* of mankind, and consequently their *reason*, would be pure and exact translations of the Bible into the principal dialects, especially, versions of the New Testament, liberally and
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copiously dispersed, we may collect from a very curious Memoir of Professor Pallas, in the Gentleman's Magazine, 1785. p. 693.

' The Empire of Russia, which extends over a great part of Asia, a country unknown to the learned till the time of Peter the Great, certainly contains more nations and people, languages and dialects, than any other kingdom in the world. The narrow space of Caucasus, inhabited by a people few in numbers, and contiguous to each other, unites more than twenty-two dialects of eight or nine different languages. Siberia, which is much larger, affords a still greater number; and the peninsula of Kamtchatka alone, whose population at the time of its discovery by the Russians seemed only to have commenced, contained nine various dialects of three heterogeneous languages. Most of these languages are much more strongly marked, and have much less resemblance to each other, and all those of Europe, than the European languages have retained of the Ancient Celtic.'

PAGE 333.

ביצי צפעועי בקעו .5. וקורי עכביש יארנו

Vitringa. p. 783. Utrumque emblemata eodem tendit, et clarissime ante oculos ponit *profana philosophemata*, foetus cogitationum et meditationum

num animi, subtiliter et artificiose contexta ex varia cogitationum serie, subinde per modum longioris ratiocinationis ex hypothefibus assumptis deducta, et ad formam demonstrationis subtiliter composita, quæ ad primam speciem occultant pestilens quid, quod intus latet, et incautos fallit; sed pressa ab his, qui ea examini diligentiori committunt, deprehenduntur continere merum ac lethiferum virus; et ad usum, ad quem ordinata videbantur, hoc est, ad veritatem solide adstruendam, et veram Religionem distinctius percipiendam, nihil valere: cujusmodi philosophemata producerentur, publice vulgarentur, et excluderentur in illis communitatibus, quæ Romanensem communionem deseruerant, et quoque ab aliquibus illorum, qui earum partem faciebant; magno ecclesiæ scandalo, et multorum exitio.

Nemo, non plane ignarus profanorum omnis generis fœtuum et sophismatum, quæ pro infinita quâdam scribendi licentia et luxurie, quæ in florentibus protestantium terris dominatur, protrusa atque exclusa sunt, hisce circiter septuaginta annis: non facile per se adverterit, quorum respexerim—ut post et præter innumeras hypothefes, auctoritati Scripturæ S. plane injurias, non contemnendo ingenio, et variæ sæpe eruditionis literariæ fuco, industrie ac subtiliter instructas ornatasque, prodierint integra systemate

mata profanorum philosophematum, per modum demonstrationum mathematicis usitatarum, dolose ac fraudulenter, licet subtiliter, contexta, ad incautos implicandos studiose adornata; exeuntia tandem in merum atheismum; luxata omni Verbi Divini auctoritate; soluto omnis societatis civilis vinculo; et sanctissima fide prostituta atque irrita.—Qui specimina desiderat, adire poterit Joh. Micrælii Historiam Ecclesiasticam, auctam a Dan. Hartnaccio; Lips. 1699. 4to.

Both the Prophet and his Commentator express themselves, as if they wrote in fæce Romuli, in the very dregs of the xviiith century.

PAGE 341.

Our late voyages have discovered a fifth part of the world, (New Holland*) of larger extent than any country that does not bear the name of a Continent. Introd. to Capt. Cook's last voyage, p. xv. The form and extent of our earth is now well known: and to borrow the words of the judicious Editor of the last Voyage to the Pacific Ocean, p. lxxvii. 'Who knows, but that our late voyages may be the means appointed by Providence, of spreading in due time the blessings of civilization amongst the numerous Tribes of the South Pacific Ocean; of abolishing their horrid repasts and their horrid rites, and of

* By far the largest Island in the whole world, I. p. 164.
laying

laying the foundation for future and more effectual plans, to prepare them for holding an honourable station among the nations of the earth? Our having as it were brought them into existence by our extensive researches, will suggest to us fresh motives of devout gratitude to the Supreme Being, for having blessed *us* with advantages hitherto withheld from so great a proportion of the human race; and will incite us to persevere in every attempt to be his instruments in rescuing millions of our fellow-creatures, from their present state of humiliation.'

Give me leave to suggest, that ships on voyages of discovery should be furnished with Chaplains, well qualified and well encouraged to make observations on Religion and manners of the barbarians, and to take opportunities of discovering the Christian Religion to them.

Of the Religion of the Friendly Island, see B. II. ch. xi. p. 403. 'The Supreme Author of most things they call Kullafootonga, who, they say is a female, residing in the sky, and directing the thunder, wind, rain, and all the changes of the weather. They also admit a plurality of inferior deities: one, who is the god of the clouds: another, who has the government of the sea, &c. The same religious system *does not* extend all over the cluster of the Friendly Isles. They do not worship any thing, that is
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the work of their own hands, or any visible part of the creation : and they have (what the author calls, perhaps inconsiderately) *proper* sentiments about the immateriality and the immortality of the Soul ;' they call it ' life, a divinity, or invisible being.' Here is a good basis for instruction, first in Natural, then in Revealed Religion.

Capt. James King, in the 3d Volume of the Voyage to the Pacific Ocean, p. 368. ' Besides the mildness of their government, the Russians have a claim to every praise for the pains they have bestowed, and which have been attended with great success, in converting the Kamtschadales to Christianity, there remaining, at present, very few idolaters among them. If we may judge of the other Missionaries, from the hospitable and benevolent Pastor of Paratounca (who is a *native* on the Mother's side) more *suitable* persons could not be set over this business. It is needless to add, that the religion taught is that of the Greek Churches. Schools are likewise established in many of the ostrogs [villages] where the children of both the natives and Cossacks are *gratuitously* instructed in the Russian language.' These passages contain excellent hints on the subject I am recommending : and should have the more weight, as they come from so intelligent an observer,

Qui mores hominum multorum vidit et urbes.

P. 380. 'The inhabitants of as many of the islands as are brought under the Russian dominion, are, at present, converted to Christianity. And probably the time is not very distant, when a friendly and profitable intercourse will be brought about between Kamtschatka and the whole of this chain of islands; and which will draw after it a communication with Japan itself.'

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Rev. xviii. 1. *And after these things, I saw another angel come down from heaven, having great power; and the earth was lightened with his glory.* The dawn of this bright day, which succeeded to the darkness of antichristian barbarism and ignorance, was the revival of learning. The Council of Vienne, A. 1311*, considering the ill-success of the Crusades in converting the infidels, decreed, that the Oriental Languages, the Hebrew, Syriac, Chaldee, Arabic, and the Greek, should be taught in public schools: and that the Sacred Scriptures in those languages should be applied to the conversion of the Saracens. This noble design had little or no effect in so dark an age, when all traces of foreign Literature had disappeared in the Latin Church.

* Heidegger. hist. papatûs. §. cxlii.—et M. B. M. diff. xvii. §. xvii.—

In the next age, Universities and Schools were founded and restored: and on the taking of Constantinople, Nicolas V. humanely and liberally patronized and protected the fugitive Greeks.

But in the very epoch of the Reformation, by a singular Providence, Cardinal Ximenes immortalized his name by publishing at a vast expence the Complutensian Bibles, begun A. 1515. From this time, the day of Reformation dawned, and the day-star arose in men's hearts.

At the same time Erasmus gave his first Edition* of the New Testament, soon followed by his diffuse and eloquent Paraphrase. These publications were perhaps no less instrumental in spreading the Reformation, than the zeal of Luther, who nobly distinguished his retreat by a popular Translation of the Scriptures.

1. In Biblical Learning, we have now attained to that period, which furnishes the best materials for improved Editions, Comments, and Translations of the Holy Scriptures. In the last age,

* Erasmus himself published five editions of the New Testament, 1516. 1519. 1522. 1527. 1535. which last is reprinted in the VIth Vol. of his Works, 1705. His Paraphrases were first printed, 1517. 1522.

Luther published his German translation, in parts, from 1517 to 1532. Jo. Vogtii catalogus libr. rarior. p. 103. 262.

two illustrious English Prelates formed and executed those great designs, the Polyglot Bible, and the Sacred Critics. Works of the same kind should be printed, at least once in every century. The Text and Versions of Scripture are now in a condition, to form a far more perfect Polyglot. The Sacred Critics should contain such Comments and Dissertations, as are not in the former Collections; and such, of all times, as deserve to be perpetuated; among others, the best rabbinical Commentaries with correct translations.

Among other reasons for Biblical Collections, the expence, and number, and bulk of the principal Editions and separate Comments, is so great, as to make them inaccessible to private Clergymen till it is *too late* to read them. That most useful edition of the Hebrew Bible by Michaelis, at Hall, 1720, is printed on so minute a type, as to be scarce legible to any but the strongest and clearest eye. All the Hebrew Bibles might be combined and represented in one edition, those of Michaelis and of Kennicott being the basis of the new edition, which should include all the variations, &c. from the first impression to the present time.

It were to be wished, that some portion of that wealth and patronage which falls in so abundant showers on the voluptuary arts, might

might fertilize the neglected fields of Literature; and be employed especially in encouraging Oriental and Biblical Studies, which by a strange fatality, have been often ruinous to their most assiduous cultivators, as Le Jay, Castel, and many others.

2. The Writings of the Christian Fathers should form part of a system for illustrating the Scriptures: and it is to be regretted, that they should have been generally pressed into the service of Superstition by Popish Editors. There are many desiderata in this Class, and such Authors as Eusebius, and several of the Lower Empire, Photius, &c. merit more complete editions.

3. The Greek philosophy, the noblest effort of human reason, has been so little attended to, that more than two centuries have elapsed since the publication of the works of Plato, which should be republished with all the platonists. Such an undertaking would be worthy of a splendid University: and the edition of Aristotle and the Peripatetics might at the same time occupy some other seat of Learning.

By distributing such designs to various places, a few years would be sufficient to complete them.

4. The learned Professions might be engaged in giving complete Editions of the Ancient Jurisprudence—the Ancient Medical Writers—the Greek Mathematicians—

5. History might be formed into a complete and regular series, ascertaining the Chronology; and giving the greater departments, the Roman, for instance, in its proper connexion,

6. The ancient Geographers, whose best editions are rare and imperfect, might be reprinted in one collection, illustrated with Maps and the *Nummi Urbium et Populorum*.

7. We have not yet a complete edition of Homer, illustrated with Comments and Antiquities. There are many good scholars, who never *saw* the Commentaries of Eustathius.

How elegant a work would be the Greek Drama, with all the Scholia, and the best Criticisms!

How useful, the Greek Orators, of the Three Successions!

To accomplish these and other designs, would be the proper use of Royal Libraries and Typographies, such as that of the Louvre, so magnificently established by Cardinal Richlieu.

Solid

Solid Literature would be best promoted by Typographical Societies, under the auspices of Princes and Government, in capital Cities and Universities, wherever there are great Libraries printed and manuscript. The Ancient Learning, and the Literature of their respective States and Languages, and the best original and inventive Writers, and such as have enlarged the bounds of Science, should exercise the noblest of the arts, and, methodized in order of time and subject, should proceed from the press with the utmost attainable degree of correctness, beauty, and arrangement.

My idea is to represent the *present* state of Literature, without that anxious diligence of collating and commenting, which on any considerable writer would occupy a whole life. Sure I am, that Ancient Literature so methodized would very much shorten our labour, at the same time that it would extend true Science.

Isocrates, in Evagorâ. p. 73. Τας επιδοσεις ὀρωμεν γινομενας, και των τεχνων και των αλλων ἀπαντων, ου δια τους εμμενονίας τοις καθεξωσιν, αλλα δια τους επανορθουνίας, και τολμωνίας αι τι κινειν των μη καλως εχοντων.

THE
ANTI-
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NOTES
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CONFIDENTIAL

THE PROPHETIC ÆRA OF THE NEW TESTAMENT.

The 1st CENTURY.

Augustus	A. D. 31		Conversion of the Roman Church, 34
Tiberius	15		
Caligula	37		
Claudius	41		
Nero	55		Their numbers, and their faith cele-
Galba	68		brated throughout the world, 60
Otho. Vit. Vespas.	69	<i>Bishops of Rome.</i>	
Titus	79	Linus	67
Domitian	81	Anacletus	78
Nerva	96	Clement I.	91
Trajan	98	Euaristus	100

II d CENTURY.

Antoninus Pius	130	Alexander I.	108
M. Aurelius	161	Sixtus	116
Commodus	180	Telephorus	126
Pertinax, &c.	193	Hyginus	137
Severus	194	Pius I.	141
		Anicetus	157
		Soter	168
		Eleutherus	177
		Victor	192
			Victor censures the Asian churches 195

III d CENTURY.

Caracalla	211	Zephyrinus	201
Macrinus	217	Calixtus I.	219
Heliogabalus	218	Urban I.	224
Alex. Mamæa	222	Pontianus	231
Maximin	235	Anterus	235
The Gordians	236	Fabianus	236
Gordian jun.	238	<i>A vacancy 1 y. 6 m.</i>	250
Philip	244	Cornelius	251
Decius	249	Lucius	253
Gallus. Volusian	251	Stephen I.	255
Gallienus	254	Sixtus II.	257
Claudius II.	268	Dionysius	259
Aurelian	270	Felix	271
Tacitus	275	Entychian	275
Probus	276	Caius	283
Carus	282	Marcellinus	296
Dioclesian	284		

IVth CENTURY.

Patriarchs of CP.

Bishops of Rome.

Constantius Chl.	304	Metrophanes	307	Marcellus	304	
Constantine M.	306	Alexander	317	Eusebius	309	
Constantius	337	Paulus	340	Melchiades	311	
Julian	361	Eusebius	341	Sylvester	314	Constantine by his
Jovian	363	Macedonius	343	Marcus, 8 m.	336	bounties corrupts
Valens	364	Eudoxius	360	Julius	336	the Rom. Church 314
Theodosius M.	379	Demophilus	370	Liberius	352	Marcus exalts the
Arcadius	395	Evagrius	372	Damasus	367	see of Rome 336
		Gregorius Naz.	381	Siricius	385	Liberius favours
<i>Western Empire.</i>		Nectarius	381	Anastasius	398	the Arians 332
Valentinian I.	364	Jo. Chrysofome	400			
Gratian	367	<i>deposed</i>	403			
Valentinian II.	375	<i>died</i>	407			
Eugenius	392					
Honorius	395					
				The Martyrs were invoked		384

Vth CENTURY.

Visigoths.

Valentinian III.	424	Arfacius	404	Innocent I.	402	Alaric	406
Maximus. Avitus	455	Atticus	406	Zosimus	417	Ataulfus	411
Majorian	457	Sisinnius	425	Boniface I.	418	Wallia	415
Severus	461	Nestorius	428	Celestine	423	Theodoric	419
<i>Interregnum</i>	465	Maximianus	431	Sixtus III.	432		
Anthemius	467	Proclus	434	Leo I.	440	<i>Vandals.</i>	
Olybrius	472	Flavian	446	Hilary	461	Gunderic	412
Glycerius	473	Anatolius	451	Simplicius	467	Genferic	426
Nepos	474	Gennadius	458	Felix II.	483	Hunneric	476
Augustulus	475	Acacius	471	Gelasius	492	Gundebaud	484
		Flavitas	489	Anastasius II.	496	Thrasimund	495
<i>Eastern Empire.</i>		Euphemius		Symmachus	498		
Theodosius II.	408	Macedonius					
Marcian	450						
Leo the Thracian	457						
Leo the younger	474						
Zeno	474						
Anastasius	491						
		Innocent I. claims the right of Appeals to Rome					404
		The three next Popes augment the Papal Power.					
		Leo I. claims the Primacy					440
		The Council of Chalcedon decrees <i>τα ισα ως προς</i>					451
		Felix excommunicates Acacius, Patriarch of CP.					483
		Gelasius claims the supremacy, <i>jure divino</i>					492
<i>Kings of Italy.</i>							
Odoacer	476						
Theodoric	493						

VIth CENTURY.

<i>Greek Emperors.</i>		<i>Patriarchs of CP.</i>	<i>Bishops of Rome.</i>	
Justin I.	518	Timotheus	512	Hormisdas 514
Justinian I.	527	Joh. Cappadox	517	John I. 523
Justin II.	565	Epiphanius	520	Felix IV. 526
Tiberius II.	578	Anthimus	535	Boniface II. 530
Mauricius	582	Mennas	536	John II. 532
		Eutychius	552	Agapetus 535
		Joh. Scholasticus	565	Sylverius 536
		Eutychius restored	577	Vigilius 537
		Joan. Nefteutes	582	Pelagius 555
		Cyriacus	595	John III. 560
				Benedict I. 574
				Pelagius II. 578
				Gregory I. 590
Justinian subjects the Eastern clergy to the Roman See			532	
John assumes the title of œcumenical Patriarch			580	
				The Italian bishops protest against Vigilius.

VIIth CENTURY.

Phocas	602	Thomas diac.	606	Sabinian	604
Heraclius	610	Sergius	610	Boniface III.	606
Several Emperors	641	Pyrrhus	639	Boniface IV.	608
Constant II.	642	Paulus presb.	641	Deusdedit	615
Constantine Pogonatus	668	Pyrrhus restored	654	Boniface V.	619
Justinian II.	685	Petrus diac.	655	Honorius I.	625
Leontius	694	Thomas diac.	667	Severinus	640
Abdimerus	697	John	669	John IV.	640
Tiberius	698	Constantine	674	Theodore	642
		Theodore	676	Martin I.	649
		George	678	Eugenius I.	654
		Theodore restored	683	Vitalian	657
		Paul	686	Adeodatus	672
		Callinicus	693	Donus I.	676
				Agatho	678
				Leo II.	682
				Benedict II.	684
				John V.	685
				Conon	686
				Sergius I.	687
Mohammed began his imposture		606			
the very year when Phocas gave Pope Boniface III. the title of Universal Bishop.					

VIIIth CENTURY.

<i>Greek Emperors.</i>		<i>Patriarchs of CP.</i>	
Justinian restored	704	Cyrus	705
Philippicus	711	John	711
Anastasius II.	713	Germanus	715
Theodosius III.	715	Anastasius	730
Leo Isauricus	717	Constantine	754
Constantine VI.	741	Nicetas	766
Leo IV.	775	Paul	780
Constantine VII.	780	Tarasius	785
Irene	797		

Pepin makes the Pope a temporal prince

Contests concerning Image-worship

Charlemagne enriches the Roman Church, and confirms the Papal Supremacy, monastic vows, pilgrimages, canonizations, &c.

Bishops of Rome.

John VI.	701
John VII.	703
Sifinnius	704
Constantine	708
Gregory II.	713
Gregory III.	731
Zachary	741
Stephen elect	752
Stephen II.	752
Paulus I.	757
Stephen III.	768
Hadrian I.	772
Leo III.	795

300

IXth CENTURY.

Emperors of the West

Nicephorus	802	Nicephorus	806	Charlemagne	800	Stephen IV.	816
Michael I.	812	Theodorus	815	Louis leDebonnaire	814	Pafcal I.	817
Leo Armenus	813	Antonius	821	Lotharius	840	Eugenius II.	824
Michael II.	821	John	832	Louis II.	855	Valentine	827
Theophilus	829	Methodius	842	Charles le Chauve	875	Gregory IV.	827
Michael III.	842	Ignatius	846	Charles le Gros	880	Sergius II.	844
Bafil the maced.	867	Photius	858	Louis III.	900	Leo IV.	847
Leo philof.	886	Ignatius restored	868			Pope Joan	854
		Photius restored	878			Benedict III.	855
		Stephen	886			Nicholas	858
		Antonius	893			Hadrian II.	867
		Nicolaus	895			John VIII.	872

Irene 787, and Theodora 842, establish idolatry by Law.

The VIIIth General Council, in favour of Photius

The Popes forge the Decretals, and the donations of Constantine, Louis, Otho

879

900

Stephen IV.	816
Pascal I.	817
Eugenius II.	824
Valentine	825
Gregory IV.	827
Sergius II.	844
Leo IV.	847
Pope Joan	854
Benedict III.	855
Nicholas	858
Hadrian II.	867
John VIII.	872
Martin II.	882
Hadrian III.	884
Stephen V.	885
Formosus	891
Boniface VI.	896
Stephen VI.	896
Romanus	897
Theodore II	898
John IX.	898
Benedict IV.	900

Xth CENTURY.

Emperors of the East.

Patriarchs of CP.

Emperors of the West.

Bishops of Rome.

Alexander	911	Euthymius	906	Conrad	912	Leo V. Christopher	903
Constantine IX.	912	Nicolas restored	911	Henry the Fowler	920	Sergius III.	904
Romanus	919	Stephanus	925	Otho the Great	936	Anastasius III.	911
Romanus II.	959	Trypho	928	Otho II.	973	Lando	913
Nicephorus phocas	963	Vacancy	931	Otho III.	983	John X.	914
John Tzimisce	969	Theophylact	933			Leo VI.	928
Basil II. and		Polyeuctus	956			Stephen VII.	929
Constantine X.	975	Basilus	970			John XI.	931
		Nicolaus	983			Leo VII.	936
		Sisinnius	996			Stephen VIII.	939
		Sergius	999			Martin III.	944
						Agapetus II.	946
						John XII.	956
						Leo VIII. antipope	964
						Benedict V.	964
						John XIII.	965
						Benedict VI.	972
						Donus II.	974
						Benedict VII.	975
						John XIV.	984
						Bonif. VII. antipope	985
						John el. & John XV.	985
						Gregory V.	996
						John XVI.	997
						Sylvester II.	999

The lowest depression of true Religion in the Western Church, A. 1000
For 150 years, in a continued succession of 50 Popes, there was scarce
one pious and virtuous man. See Abp. Tillotson's Rule of Faith,
Part III. §. vii.

XIth CENTURY.

Romanus III.	1028	Eustathius	1019			John XVII.	1003
Michael IV.	1034	Alexius	1026	The Frank and Suabian		Sergius IV.	1009
Michael V.	1041	Michael	1043	Emperors.		Benedict VIII.	1012
Constantine XI.	1042	Constantine	1059	Henry II.	1002	John XVIII.	1024
Theodora II.	1054	Jo. Xiphiline	1064	Conrad II.	1024	Benedict IX.	1034
Michael VI.	1056	Cosmas	1075	Henry III.	1039	Gregory VI.	1044
Isaac Comnenus	1057	Eustratius	1081	Henry IV.	1056	Clement	1046
Constantine Ducas	1059	Nicolaus	1084			Damasus II.	1048
Romanus IV.	1068					Leo IX.	1049
Michael VII.	1071					Victor II.	1054
Nicephorus bot.	1078					Stephen X.	1058
Alexis Comnenus	1081					Nicholas II.	1059
						Alexander II.	1069
						Gregory VII.	1073
						Victor III.	1086
						Urban II.	1088
						Pascal II.	1099

Berenger asserts the true doctrine of the Eucharist
Urbain II. proclaims the first Crusade

1050
1095

XIIth CENTURY.

<i>Emperors of the East.</i>	<i>Patriarchs of CP.</i>	<i>Emperors of Germany.</i>	<i>Bishops of Rome.</i>
John Comnenus 1118	Jo. hieromnomon 1111	Henry V. 1106	Gelasius II. 1118
Manuel Comn. 1143	Leo 1134	Lotharius Saxo 1125	Calixtus II. 1119
Alexis Comn. 1180	Michael 1143	Conrad III. 1138	Honorius II. 1124
Andronicus C. 1183	Cosmas 1146	Frederic Barba- rossa 1152	Innocent II. 1130
Isaac Angelus C. 1185	Nicolaus 1147	Henry VI. aspor. 1190	Celestine II. 1143
Alexis III. 1195	Theodotus 1151	Philip 1198	Lucius II. 1144
	Neophytus		Eugenius III. 1145
	Constantine		Anastasius IV. 1153
	Lucas 1155		Adrian IV. 1154
	Michael 1169	<i>Kings of England.</i>	Alexander III. 1159
	Charito 1177	Henry I. 1100	Lucius III. 1181
	Theodofius 1178	Stephen 1135	Urban III. 1185
	Basilus 1183	Henry II. 1154	Gregory VIII. 1187
	Nicetas 1186	Richard I. 1189	Clement III. 1187
	Leontius 1190	John 1199	Celestin III. 1191
	Dositheus 1191	<i>Kings of France.</i>	Innocent III. 1198
	George Xiphilin 1192	Louis VI. le Gros 1108	Gratian compiles the Decretals 1151
	Jo. Camarerus 1199	Louis le Jeune 1137	
		Philippe VII. Auguste 1180	

XIIIth CENTURY.

<i>French Emperors.</i>	<i>Emperors of Nice.</i>	<i>Emperors of Germany.</i>	
Baldwin 1204	Theodore Lascaris 1204	Otho IV. 1208	Honorius III. 1216
Henry 1206	John Ducas III. 1222	Frederick II. 1220	Gregory IX. 1227
Peter de Cour- tenay 1217	Theodore 1255	William 1250	Celestin IV. 1241
Robert 1220	John IV. 1258	Interr. 17 y. 1256	Innocent IV. 1243
Baldwin II. 1228	Michael 1259		Alexander IV. 1254
	Andronicus Palæo- logus 1283	<i>Austrian Family.</i>	Urban IV. 1261
		Rodolph of Hapsburg 1273	Clement IV. 1265
<i>Of the Latin and Greek Patriarchs for 58 years, see Fabric. B. G. VI. 737.</i>		Adolphus * 1291	<i>Vacancy, 2 years.</i>
	<i>Patriarchs of CP.</i>	Albert I. 1298	Gregory X. 1271
<i>Titular French Em- perors.</i>	Arsenius 1261		Innocent V. } 1276
	Germanus 1267	<i>Kings of France.</i>	Adrian V. }
<i>Fabric, p. 739</i>	Joseph 1268	Lewis VIII. 1223	John XXI. }
	Jo. Veccus 1275	St. Louis IX. 1226	Nicolas III. 1277
	Joseph restored 1283	Philip III. le hardi 1270	Martin IV. 1281
	George 1283	Philip IV. le bel 1285	Honorius IV. 1285
	Athanasius 1290	John 1293	Nicolas IV. 1288
Innocent III. augments the Papal Power and Superstition, establishes the Inquisition, Transubstantiation, Confession, and the Orders of Domi- nicans, Franciscans, Mendicants,			<i>Vacancy, 2 years.</i>
The Santa Cafa	1291		Celestine V. 1294
			Boniface VIII. 1294
			<i>makes the papacy absolute.</i>

XIVth CENTURY.

<i>Emperors of the East.</i>	<i>Patriarchs of CP.</i>	<i>House of Austria.</i>	<i>Bishops of Rome.</i>
Andronicus III. 1320	John 1293	Henry of Lux-embourg 1309	Benedict XI. 1303
John Palædog 1341	Athanasius restor. 1302	Louis IV. 1314	Clement V. 1305
Jo. Cantacuzenus	<i>Vacancy</i> 1310	Charles IV. 1347	John XXII. 1316
Manuel Palædegus 1391	Nipho 1312	Wenceslaus 1378	Benedict XII. 1334
	Jo. Glycys 1316	Rupert 1400	Clement VI. 1342
<i>Turkish Sultans.</i>	Gerasimus 1320		Innocent VI. 1352
Othman 1298	Esaïas 1323	<i>Kings of France.</i>	Urban V. 1362
Orncha 1325	Jo. Calecas 1333	Louis X. Hutin 1314	Gregory XI. 1370
Amurat I. 1358	Ifidore 1347	Philip V. 1316	Urban VI. 1378
Bajazet I. 1389	Callistus 1350	Charles IV. 1321	Boniface IX. 1389
	Philotheus 1354	Philip VI. 1328	<i>The Popes at Avig-</i>
	Macarius 1377	John II. 1351	<i>non</i> 1305—1377
	Nilus 1380	Charles V. 1364	<i>The Great schism</i> 1378
	Antonius 1388	Charles VI. 1380	<i>Dante</i> 1321
	Callistus 1396		<i>Petrarch</i> 1350
	Matthæus 1397		<i>Wiclif</i> 1360

XVth CENTURY.

	<i>Patriarchs of CP.</i>	<i>German Emperors.</i>	
John Palæologus 1424	Euthymius 1410	Sigismund 1410	Innocent VII. 1404
Constantine P. 1448	Joseph II. 1416	Albert II. 1438	Gregory XII. 1406
CP. taken May 29, 1453	Metrophanes 1440	Frederic III. 1440	Alexander V. 1409
	George 1445	Maximilian I. 1493	John XXIII. 1410
<i>Ottoman Emperors.</i>			<i>Vacancy</i> 3 years 1414
Soliman 1403			Martin V. 1417
Mufa 1410	<i>Post captam CP.</i>		Eugenius IV. 1431
Mahomet 1413	Geo. Scholarius 1454		Nicolas V. 1447
Amurat II. 1421	Ifidorus, &c. 1460		Calixtus III. 1455
Mahomet II. 1451	Maximus, &c. 1480		Pius II. 1458
Bajazet II. 1481			Paul II. 1464
			Sixtus IV. 1471
Councils, of Pisa 1409			Innocent VIII. 1484
of Constance 1414			Alexander VI. 1492
of Basle 1431			
of Florence 1438			
Invention of Printing by Gutenberg 1440			
Nicolas V. patronizes Literature 1450			

XVIth CENTURY.

<i>Ottoman Emperors.</i>		<i>Patriarchs of CP.</i>		<i>German Emperors.</i>		<i>Bishops of Rome.</i>	
Selim	1512	Pachomius, &c.	1512	Charles V.	1519	Pius III.	1503
Soliman II.	1520	Metrophanes	1566	Ferdinand I.	1558	Julius II.	1503
Selim II.	1566	Jeremias	1572	Maximilian II.	1564	Leo X.	1513
Amurat III.	1574	Theoleptus	1587	Rodolph II.	1576	Adrian VI.	1522
Mahomet III.	1595	Matthæus	1594			Clement VII.	1523
		Neophytus	1599			Paul III.	1534
		Matthæus	1600			Julius III.	1550
		Raphael				Marcellus II.	1555
Council of Lateran		1512—1517				Paul IV.	1555
Luther and Zuinglius		1517				Pius IV.	1560
Council of Cologne		1536				Pius V.	1566
Council of Trent		1545—1563				Gregory XIII.	1572
Massacre of Paris		1572				Sixtus V.	1585
Edict of Nantz restores the Peace of Religion		1598				Urban VII.	1590
						Gregory XIV.	1590
						Innocent IX.	1591
						Clement VIII.	1592

XVIIth CENTURY.

Achmet I.	1604	Cyrillus Lucaris	Matthias	1612	Leo XI.	1605	
Mustapha Ofman	1617	<i>vicario nomine,</i>	1600	Ferdinand II.	1619	Paul V.	1605
Amurat IV.	1623	Cyr. Luc. Patr.	1621	Ferdinand III.	1637	Gregory XV.	1621
Ibrahim	1640	<i>frangulatus</i>	1637	Leopold	1658	Urban VIII.	1623
Mahomet IV.	1655	Parthenius	1639			Innocent X.	1644
Soliman III.	1687	Gabriel	1657			Alexander VII.	1655
Achmet II.	1690	Clemens	1662			Clement IX.	1667
Mustapha II.	1695	Dionysius	1671			Clement X.	1670
		Callinicus	1687			Innocent XI.	1676
		Gabriel	1700			Alexander VIII.	1689
						Innocent XII.	1691
Massacre in the Valteline			1620				
Victories of Gustavus Adolphus			1630				
The Irish Massacre			1641				
Massacre in Piedmont			1655				

XVIIIth CENTURY.

XVIIIth CENTURY.		Czars.					
Achmet III.	1703	Peter the Great	1682	Joseph I.	1705	Clement XI.	1700
Mahomet V.	1730	Catharine I.	1725	Charles VI.	1711	Innocent XIII.	1721
Osman III.	1754	Peter II.	1727	Charles VII.	1741	Benedict XIII.	1724
Mustapha III.	1757	Anne	1730	Francis I.	1745	Clement XII.	1730
Abdhal Ahmet	1774	John III.	1740	Joseph II.	1765	Benedict XIV.	1740
		Elizabeth	1741			Clement XIII.	1758
		Peter III. 6mo.	1762			Clement XIV.	1769
		Catharine II.	1762			Pius VI.	1775

T H E E N D.

E R R A T A.

- VOL. I. p. 96. *read* μαλιστα τους Πρ.
p. 167. *read* 777.
p. 224. *for* 165, *read* 605.
p. 236. line 3. *read* led the way.
p. 297. line 2. *for* Those, *read* They.
p. 389. line 10. *read* Artaxerxis.
and line 21. *read* hebdomade.

In the Tables of Chronology, insert

A. D. 63. ST. LUKE publishes his Gospel and the Acts.

- VOL. II. p. 44. line 22. *dele* and intercession.
p. 193. line 6. *for* purity, *read* parity.
p. 299. *in the note*, *read* arguments.
p. 353. line 10. expunge the conjecture of
Sir Isaac Newton, on 2 Pet. i. 19. as being in-
consistent with the date of the Revelation
assigned by Irenæus. The *more sure word* may
refer to Prophecy in General, in the sense so
well expressed by Bishop Warburton in the
passage there cited.

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I. FOR FAMILIES: II. FOR PARTICULAR
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